

# A TREATISE

Tending to direct the weak  
CHRISTIAN,

How he may rightly celebrate  
the SACRAMENT of the  
LORDS SUPPER.

*What he must do before in the time of  
Preparation.*

*What in the Action it self.*

*And what afterwards;*

That so he may Communicate with  
profit and comfort.

Unto which are Annexed divers *Meditations*,  
fit to be used in the time of Preparation.

And others in the Action of receiving.

With some short Prayers and Ejaculations.

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By *John Downname*, B. D. And  
Minister of Gods Word.

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I Cor. 11. 27. *Whosoever shall eat this Bread and  
drink this Cup of the Lord unworthily, shall be guilty  
of the Body and Blood of the Lord.*

vers. 30. *For this cause many are Weak, and sickly  
among you, and many sleep.*

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*London*, Printed for *Philemon Stephens*, at  
the Guilded Lion in *Pauls Church-yard*. 1645.

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THE STATE OF NEW YORK

IN SENATE

JANUARY 18, 1887

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

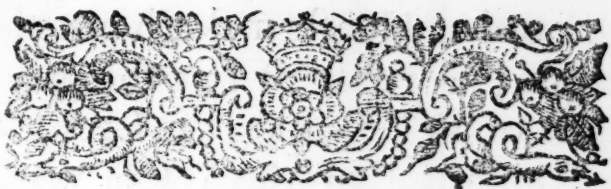
IN RESPONSE TO A RESOLUTION

PASSED BY THE SENATE

APRIL 18, 1886

ALBANY:

WEDDERBURN, SMITH & COMPANY, PRINTERS.



To his welbeloved Friends  
and Parishioners of great *Alballowes*  
in *Thames-street*. *J. D.* Your unworthy  
Pastour, wisheth the increase of saving  
Knowledge, with all other spirituall  
Graces in this life, and everlasting  
Happineffe in the life  
to come.



Elbeloved Brethren  
and Friends, among  
all Gods Holy Ordina-  
nces which he hath  
in much Mercy ap-  
pointed to be means of  
our Salvation, the Sacrament of the  
Lords Supper, next unto the Preach-  
ing and hearing of the Word, is to be  
highly esteemed, as much conducing to  
our spirituall good, and deriuing unto  
us many singular Benefits. For therein  
a 2 the

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Isai. 25. 6. the Lord of Hoasts maketh unto his people, a Feast of Fat things, a Feast of Wines upon the Lees, of Fat things full of Marrow, of Wines on the Lees well refined, *as the Prophet Isaiah speaketh; A Feast of spirituall and divine delicacies, even the precious Body and Blood of that immaculate Lamb, Jesus Christ, of whom* whosoever eateth shall live for ever. It is a spirituall Banquet, purposely provided for the strengthening of our Faith, and the nourishment of our Souls, in all saving Graces; which without this Food, would grow faint and languish. It is Gods Seal, annexed to his Covenant of Grace, which ratifieth unto us all his free Promises of Life and Salvation of Jesus Christ, especially, the pardon of all our sins, through the merits of his Death and Passion: In which respect, the Sacrament day may be termed, the Sealing day of our Gracious King, in which

Joh. 6. 50,  
51.

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which he putteth particularly into our hands, signed and sealed, his generall and free pardon for all our sins, of what nature or number soever they be. And therefore, if a Traytor, or hainous Malefactor, receiveth his pardon as a singular Benefit at the hands of his Prince, though it doth but exempt him, yea, onely reprieve him, from a temporall and bodily punishment of death; then how are we to esteem it as an inestimable Benefit, to receive our pardon at the hands of God, whereby we are wholly freed from everlasting Death of body and soul. Finally, In this Holy Supper of the Lord, we feed spiritually by Faith, upon the blessed Body and Blood of Iesus Christ; and being incorporated into him, our Union with him, is more and more confirmed and increased, and with it our Communion in all his spirituall Graces, his Death, Obedience, and full satisfaction. Now seeing this is the greatest Benefit

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that ever was bestowed upon mankind; And seeing this gift is confirmed, assured and conveyed unto us by the Sacrament, hence we learn in what high esteem we are to have it, what an incouragement it ought to be in the frequent receiving of it; and with what joy and comfort we are to receive it. But yet these Benefits do not belong to all that come to the Lords Table, but onely to worthy receivers, who come duly prepared to this Holy Feast, having on the Wedding-Garment, and are rightly qualified with such spirituall Graces as are required of those whom God inviteth. As for those who remain in palpable ignorance, and not able to discern the Lords Body, or in infidelity, impenitency, uncharitableness, or live in any inormious sin; if such presume to approach unto the Lords Table, they come (as the Apostle

17. *1 Cor. 11. speaketh*) not for the better, but for the worse; make themselves guilty

of

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of the Body and Blood of Christ, as Judas that betrayed him, the Priests and Pharisees that accused him, Pilate that condemned, and the Souldiers that crucified him; and so instead of receiuing any Fruit and Benefit by this their unworthy receiuing, they eat and drink their own damnation. 1 Cor. 11. 27, 29.

Now (my dearly beloved) the end why I propound these things to your consideration, is diuers.

First, I shew unto you the singular Benefits which arise from this Holy Ordinance, to all worthy Communicants, that I may stir you up with all due preparation to come frequently to the Lords Table; and so being fitted and furnished with all requisite Graces, you may receive the Sacrament to your comfort, and the nourishment of your souls to life eternall; and not be discouraged from coming to the Mariage-Feast of the great King, because some



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are there present, who have not on the *Wedding Garment*, seeing we have not in the whole Scriptures (which ought to be the sole rule of all our actions) either any precept or example, that I know of, which may hinder us from celebrating this Holy Action, in respect of other mens unsuitnesse and unworthinesse; if we have duely examined our selves, and have the testimony of a good Conscience, that we are rightly prepared and qualified with such saving Graces, as are required in worthy Communicants. But this I passe over, as requiring a larger discourse then will suite with my present occasion.

Secondly, I discover unto you the manifold evils, both of sin and punishment, which do accompany the unworthy receiving of this Holy Sacrament, that I may deterre and discourage all men, and especially you, who are under my charge, from presuming

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to presse into Gods Holy Presence, in the use, or rather abuse, of this Holy Ordinance, to your own perdition, seeing God will be honoured in all that so neerly approach unto him, Levit. 10. 2, 3. either by crowning their Obedience with his Blessings, or inflicting his severe punishments due unto their sins. The which, as it hath been often done, both by my self, and my worthy assistants, in our publike Ministry; so upon this speciall occasion, I thought it my duty to remember you of it, seeing I have great cause to fear, that it is a fault and sin, not yet reformed and repented of among many of you, even in these times of Reformation, and renewing our Covenant with God, whereby we have bound our selves to amend what is amisse, and to bring forth better Fruits of new Obedience: For seeing God hath made me a Watchman over your Souls, he requireth at my hands, to convince you of your sins, and to denounce

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Eze. 3. 17.  
Eccl. and  
33. 7, 8.

denounce his heavy judgements against you, if you continue in them without repentance, and that under this penalty (if I neglect this duty) that myself shall be guilty of your sins, and partaker with you in the same punishments. And therefore (my beloved) I humbly intreat you in the fear of God, that you will be pleased to hearken to my Admonition, which out of my sincere love, and care of your Salvation, I addressse unto you. Do not, O do not, for the time to come, rush any more into Gods presence, without due preparation, nor prophane this Holy Sacrament by your unworthy receiving. And if through ignorance you cannot, or through negligence will not, duely examine your selves; If you cannot discern the Lords Body and Blood in this spirituall Feast, from the outward Elements of Bread and Wine; If you be not in some measure qualified with those saving Graces of saving Knowledge,

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ledge, Faith, Repentance, Charity, and  
hungering and thirsting desires after  
this Holy Feast: Do not for form and  
fashion sake presse unto it, but abstain  
till you be better prepared; and yet do  
not negligently deferre and put off this  
preparation, but with all your indea-  
vour hasten it by all good means, that  
you may with good conscience and com-  
fort, partake of these divine delicacies,  
for the enriching of your Souls with  
spirituall Graces. And therefore if you  
be ignorant, content not your selves  
with your good meaning, and blinde de-  
votion, but use all good means for the  
enriching of your Souls with saving  
Knowledge, at least of the main Prin-  
ciples of Christian Religion. If you  
have no Faith, hearken diligently to the  
Preaching of the Gospel, and to the free  
Covenant of Grace tendered unto you,  
and never be at rest till you have recei-  
ved Christ as your Lord and Saviour,  
and can with some assurance rest upon  
him

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him for your salvation. If you be in the state of Impenitency, and still live in known sins, presume not to come to this Holy Table, till you have repented of them; bewailed them with hearty sorrow, and fully resolved to leave and forsake them, for the time to come. If you be out of Charity, never be at rest, till you be reconciled to your Brethren, and can approve your love to be hearty and sincere, by your readinesse to forgive all wrongs, and to perform all Christian duties unto them, when they need your help.

And finally, If you finde your selves cold, formall, and negligent in coming to the Lords Table, Labour to quicken your dull Appetites, by considering the Excellency and Utilitie of this Holy Ordinance, and your own necessity, to frequent this Feast with a good stomack. Which duties, if you neglect, and come (as you have formerly done) unprepared to the  
Lords

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Lords Table; know you, and receive it as Gods Message, who searcheth your hearts, that your customary, cold, and formall performance of this <sup>1 Cor. 11.</sup> Action, shall do you no good, but rather <sup>29, 30.</sup> expose you to Gods heavy judgments in this World, and to eternall damnation in the life to come, if you do not prevent them by your unfained repentance. These Holy Things will not sanctifie you, but you will prophane and pollute them, if you do but touch them. You shall not glorifie God, <sup>Hag. 2. 10,</sup> by offering unto him acceptable service, <sup>11.</sup> but much dishonour him, by abusing his Holy Ordinance; you shall not edifie your Brethren, who are of Gods inviting, by Communicating with them in these Holy Mysteries, but scandalize, disturbe, and discourage them in this Holy Service. You shall receive no Benefit for your own Souls, but make your selves guilty of the Body and Blood of Christ, and be more deeply plunged



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Num. 5.  
27, 28.

plunged into judgement and condemnation. And whereas by due preparation you might receive this Sacrament to your comfort, seeing (like the water of jealousy) it would cause you, being innocent of this guilt, to become fruitfull in all grace and goodnesse; now receiving it in your guiltinesse, it will make, through Gods righteous judgement, not your Belly to swell, and your Thigh to rot; but both Body and Soul to perish in this sinfull transgression. Bear with me (my beloved) for being thus earnest in giving you warning to avoid these dangers which you run into by unworthy receiving; It is my love to your persons, care of your Souls, and conscience of my duty, which maketh me to use the uttermost of my endeavours, that you may not, for want of seasonable premonition, fall into and perish in them. For who can see any that he loveth, about to drink a deadly poyson, and not forewarn him of the danger,

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danger, and dissuade him from it? Who can behold him, with a desperate resolution, ready to plunge himself into a whirlpool, and gulf of misery, and not use all his strength to pull him back? But this is your case, If without due preparation, you presumptuously approach to the Lords Table, and by unworthy receiving, become guilty of the Body and Bloode of Christ; and so eat and drink your own damnation. The which evils, it is the desire of my heart, that you should escape; and therefore being disabled through old age, and weaknesse, from performing such Ministeriall duties as my heart desireth, I have devoted and dedicated, yea, even bequeathed unto you (as it were) by my last will and testament, these my last Labours; that not onely for the short remainder of my life, but also after I am departed, and have finished my course, they may be helpfull unto you (if God will be pleased to give you hearts

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hearts to read them) and so fit and prepare you for this Holy Ordinance, *and* that you may with joy and comfort, approach unto the Lords Table, for the enriching of your Souls with all saving Graces, and your further assurance of Eternall Salvation: Which shall be the daily Prayer of

Your faithfull  
and loving Pastour

John Downname

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**I** Have perused this Treatise, and perceived nothing in it, but what is Orthodox, and sound, usefull, and necessary for edification, and therefore subscribe, *Imprimatur*

O<sup>c</sup>tob. 3.

1644.

Ja: Cranford.



A Table containing the Contents  
of the whole Book.

CHAP. I. Folio. I.



*He Coherence of the Text, with the rest of  
the Chapter.*

*Of Preparation to the Sacrament of the  
Lords Supper: First, shewing what  
it is; And secondly, the Reasons which may move  
us unto it.*

*First, The consideration of the persons, in whose pre-  
sence we perform this holy Action; the Saints with  
whom we Communicate; the Angels who are  
Spectators; and God himself, whose guests we are  
at this Feast.*

*Secondly, Because all Actions of importance, require  
due preparation, before we undertake them.*

*Thirdly, Because the Lord who is the Master of this  
holy Feast, doth take speciall notice of his guests,  
how they are fitted and prepared.*

*Fourthly, Because if we come unprepared and polluted,  
with our sins, these holy things will not cleanse us,  
but we shall defile and prophane them.*

*Fifthly, Because if we come prepared, we shall receive  
many inestimable benefits by this holy Feast.*

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unprepared.*

*A*

*Lastly,*

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*Lastly, Because God will severely punish it as a heinous sin.*

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*Use 2. That we labour to be duely prepared for the time to come.*

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*Reasons perswading to Examination before we come to the Lords Table; taken first from profit, and secondly, from the necessity of it.*

*It is profitable, because by it, we come to a sight and sense of our sin and misery.*

*Secondly, Because it bringeth to us a distinct knowledge of our sins in particular.*

*Thirdly, It worketh an hatred of sin.*

*Fourthly, It causeth us to loath our selves for our sins sake.*

*Fifthly, It weakneth the power of sin.*

*Sixthly, It maketh us more watchfull over our selves for the time to come.*

*Seventhly, It preserveth purity and tenderneesse in the conscience.*

*Eighthly, It nourisheth humility.*

*Ninthly, It preserveth from temporall punishments.*

*Tenthly, It prepareth us for death and judgement.*

*Of the necessity of Examination. 1. Because without it we shall remain ignorant of our selves and sins.*

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*Thirdly, Because without it there can be no sound repentance.*

*Fourthly,*

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*Use 2. To reprove those who are busie in examining others, and negligent in examining themselves.*

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*That Ministers also are bound to perform this duty.*

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*The first Grace required, is saving knowledge: Where first consider the measure, respecting both God and our selves.*

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*Secondly, The quality, it is required, that our knowledge be saving and practicall.*

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*Of the signs of saving knowledge. The 1. taken from the beginning and proceeding of it. 2. It is grounded on Gods fear. 3. It savoureth and relisheth, the things it knoweth. 4. It is joyned with meeknesse and humilitie. 5. It is Communicative. 6. It is gentle and peaceable. 7. It hath for its object, universall Truth. 8. It chiefly directeth a man in his own wayes. 9. It maketh those that have it, careful and conscionable. Lastly, It is fruitfull and practicall.*

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2. *Because without it our persons are not accepted.*

3. *Because it is the means of our Union with Christ, without which there is no Communion with him.*

4. *Because Christ will not dwell in an impure heart, and it is Faith onely that purifieth it.*

5. *Because it is the eye of the soul, whereby we discern the Lords Body.*

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*Uſe, That with all our indeavour, we labour to get Faith, ſeeing it is no eaſie matter to attain unto it.*

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*Of the properties and fruits of Repentance, expressed by the Apostle, 2 Cor. 7. 11, 12. 1. Carefulnesse. 2. Clearing. 3. Indignation. 4. Fear. 5. Desire. 6. Zeal. 7. Revenge.*

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  2. *Important.* 3. *Necessary.*
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2. Reason. *Because God inviteth such onely to this Feast.*

3. Reason.



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3. Motive. To remember the unspeakable love of Christ, in giving himself to die for us, miserable and sinfull creatures.

4. Motive. Because we have nothing to return, but thanks and praise.

5. Motive. Because thankfulnessse, for former benefits, will draw on a further larges of Gods love and bounty.

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That weaknesse in these Graces, must not hinder our coming to the Lords Table, so we have them in Truth.

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**T**hat we must come often to the Lords Table, and of the Motives which may perswade us herunto.

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2. Reason. Because it is a spirituall Feast, unto which God inviteth us to come often.
3. Reason. Taken from the ends, for which this Feast was instituted. 1. That it might be food for our souls, whereby we are nourished in all saving graces.
2. End, that it might be Gods livery and cognizance, to distinguish us from Worldlings.

3. End,

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3. *End, that it might be a gracefull testification of our thankfulness, for the great Work of our Redemption.*
4. *End, to put us in remembrance of Christs love, in giving himself unto us, and for us.*
4. *Reason. Taken from the great profit which we receive by often coming to the Lords Table. 1. Because hereby the Covenant of Grace is sealed unto us.*
2. *Because hereby our Union with Christ is singularly confirmed.*
3. *Because our Communion with the faithfull is strengthened.*
4. *Because it is a notable help, to make us persevere in all grace and godlinesse.*
5. *Because hereby we shall be made more wary and diligent in examining our selves.*
6. *Because God hath threatned severe judgements against the neglecters of the Sacraments.*
7. *Because we have for it, the example of the faithfull in primitive times.*

## CHAP. XVIII. Folio. 181.

**O**bjects against often receiving answered, and frivolous excuses taken away.

1. *Objection. That the Passeover, to which the Lords Supper succeedeth, was celebrated but once in a year.*
- Object. 2. That Christ did but once in his life administer it.*
- Object. 3. That the Church heretofore thought once in the year sufficient, and of late, but thrice.*
- Object. 4. That too often coming and feeding, causeth satiety and loathing.*

*Object.*

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Object. 5. That they have often already received the Sacrament.

Object. 6. That they have by experience found little fruit by often coming.

Divers excuses for seldom coming, taken away.

1. Because they do not finde themselves well fitted, and prepared.
2. That they think themselves unworthy, and therefore dare not presume to come.
3. That they are not in charity with some of their Neighbours.
4. That their many occasions, and much businesse, hindereth them from due preparation.
5. That if they come the seldomer, they shall have more leisure for better preparation.
6. That they are so full of Wants, and Weaknesses, imperfections, and corruptions, that they dare not come to this holy Table.

### CHAP. XIX. Folio. 197.

OF the duties which are to be performed in the action of receiving.

In our Meditations, We must consider the Analogy, between the signs and the things signified: And first, What the setting apart of the Bread and Wine, from a common, to an holy use representeth unto us.

How we are to meditate, when we see one Bread and one Wine.

How we are to meditate, when we see both Bread and Wine prepared; and the uses which we must make of it.

How we must meditate, when we see the Bread broken, and the Wine poured out.

How

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*How hereby our repentance is exercised, and a true hatred of sin wrought in us.*

*How our faith hereby is effectually strengthened against all assaults of Satan.*

*How our love to Christ, is hereby inflamed and increased.*

*How it worketh our hearts to a full resolution of new obedience.*

*How we are to meditate, when the Bread and Wine are distributed.*

*Of the first Action of receiving, and what thereby is signified.*

*Of the second Action of eating the Bread, and drinking the Wine, and of the spirituall eating and drinking of Christs Body and Blood, answering unto it.*

*Of the third Action of eating and drinking, in remembrance of Christ.*

*Of the fourth Action, which is giving of Alms.*

### CHAP. XX. Folio. 215.

**O**F the duties which are to be performed after the receiving the Sacrament.

*The first duty after receiving the Sacrament, which is thankfulness.*

*The second duty, to examine what fruit we have received by the Sacrament.*

*That increase of grace is not alwayes presently discerned after the Sacrament: And how weak Christians may comfort themselves in that case.*

*That we must examine our selves, how far forth we have attained to the ends of our receiving, as the improving of our Graces, Faith, Repentance, Charity, &c.*

*The third duty, that we labour to make good our promises*

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*mises in the time of our preparation ; to wit, That we will use all good means for the improving of our Graces, in which we are defective, as Knowledge, Faith, Repentance, Charity, &c.*

### CHAP. XXI. Folio. 226.

**O**F unworthy receiving the Sacrament : *And first, Of that unworthinesse, which respecteth the person of the receiver. Secondly, The unworthinesse which respecteth the action.*

*What it is to eat and drink unworthily.*

*Two sorts of unworthy receivers : First, Worldlings, and dissembling Hipocrites, who perform no duties required before, in, or after receiving the Sacrament.*

*Secondly, The faithfull themselves, who sometimes receive unworthily, for want of renewing their graces, faith, and repentance.*

### CHAP. XXII. Folio. 236.

**O**F the punishment of unworthy receiving.  
*That the word  $\chi\tau\iota\sigma\mu$  in the Text, 1 Cor. XI. 29. is not to be rendred damnation, as in our translation, but judgement, as we have it in the Margent.*

*Use 1. To comfort weak Christians, and to arm them against a dangerous temptation.*

*Use 2. For terror to wicked and unworthy receivers.*

### CHAP. XXIII. Folio. 244.

**O**F discerning the Lords Body ; *what it is, and how men fail in it.*

*First, When as they put no difference between the signs and*



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and elements on the Lords Table, and those that are for common use.

Secondly, Not to discern by the eye of Faith; Christ Jesus, in all the signs, rites, and actions, used in this holy Supper.

That these faults are committed at all times by the unregenerate, and sometimes by the faithfull, and godly themselves.

That this not discerning the Lords Body, is a great sin, as appeareth both by the punishment of it, and the evidence of reason.

The conclusion containing an Exhortation to worthy receiving.

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I Cor.

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I. COR II. 28.

*But let a man examine himself, and so let him eat of that Bread and drink of that Cup.*

29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation ( or, iudgement ) to himself, not discerning the Lords Bodie.*

## CHAP. I.

*Of Preparation to the Sacrament, and Reasons moving unto it.*

**I**N the former part of this Chapter, the Apostle reprehendeth divers faults and corruptions which were crept into the Church of Corinth in the celebrating of this holy Sacrament. First in generall, that they did communicate in it, not onely without profit, but also to their hurt, *v. 17.* Then more specially he reproveth some notable corruptions above others, which caused them to receive this Sacrament to their hurt. 1. Their factions and dissentions, whereby the bond of love was broken and violated, *ver. 18.* 2. Their profanenesse in rushing into Gods presence with as little reverence, as to their own ordinary feasts. 3. Their excessive and drunkenesse in approaching to this holy

**B**

Table

Table among some, and ravenous hunger among others, as though they came thither to feed their bodies, and not to nourish their soules. Lastly, their disgracing and despising of their poor brethren, because they abounded not like them in these earthly things, vers. 20. 21. 22. By which abuses they did annihilate the right use of the Lords Supper, and made it to become unto them to so little purpose or profit, as that they could not rightly be said to celebrate it at all, vers. 20.

And thus having by his reprehension informed them of their corruptions and abuses, in the next place he seeketh to reforme them, by bringing them back to Christs first Institution, v. 22. 23. And first he setteth downe the words of institution themselves, v. 23. 24. 25. and then denounceth an heaue punishment against those, who by committing these or such like abuses, should come unworthily to the Lords Table, and so participating of this holy Sacrament should profane these holy mysteries, and thereby violate and transgresse Christs sacred Institution, verse 27. And because without due preparation men are apt to fall into these sins, and so to incur the danger of this threatned punishment, therefore in my Text he injoyneth and exhorteth them, that they would not rashly rush upon these holy mysteries, but come with due preparation to the Lords table, that so they might avoide the iudgement threatned, and receive this Sacrament to their comfort and spirituall nourishment.

And this is the coherence of my text with the former words. The maine duty required in them is preparation before we come to the Lords table. In speaking whereof I will first shew what it is, and then

then the reasons which may move us unto it. This preparation is an action of every faithfull Christian, whereby sequestering himselfe from all worldly affaires, he wholly intendeth to be so qualified, fitted and furnished with all saving graces required to the worthy receiving of this holy Sacrament, that hee may be accepted of God as a worthy guest at his table, and receive these sacred mysteries to his comfort, as spirituall food to nourish him in saving graces, and seales of Gods love in Christ, and the eternall salvation of his body and soule. And this preparation is most necessary; First, in regard of that great indisposition which is in us to all holy duties of Gods service, and the poysonous corruption of our hearts, which if it be not purged away will pollute all sacred actions, and make all Gods ordinances uneffectuall for our good, yea hurtfull and pernicious. The which cannot be done unlesse wee take some paines in fitting our selves for them. Secondly, because there is not onely required that we may be qualified and prepared for this holy feast, that we have in us saving graces; but also that we renew them upon this occasion; nor that wee have the habits of them alone, but that we also set them on worke, and exercise them in their severall functions and proper acts.

Now the reasons which may move us thus to prepare our selves are divers; First, in respect of the person with whom we have to deale, and the glorious presence in which we stand, not only the people and Saints of God, with whom we communicate in this holy banquet, and the blessed Angels who are our spectators, beholding how we carry our selves in this sacred feast; but even God himselfe and the

#### 4 Of Preparation to the Sacrament,

Chap. 1. blessed Trinitie, who have invited us to this banquet, and being come take a view of us how we are fitted and prepared. In which regard we are to follow the Eccles. 5. 1. Wisemans counsell, *Eccles. 5. 1. Keep thy foot when thou goest to the house of God,* that is, observe our affections and dispositions, that we come in the right way, and after a fitting manner, as becommeth those that approach into such a presence. When we go to a feast among our equals, we have some care to make our selves handsome, and we count it rudenesse and incivilitie to come in our old clothes, with dirtie hands, & foul faces seeing it argueth our neglect and contempt of the company with whom we converse. And shall we dare to come to Gods feast with unwasht hands, and polluted soules? If we are invited by our superiours, especially such as being Magistrates, have some power over us, how careful are we that nothing about us be amisse? how mannerly doe we demean our selves in our eating and drinking, and restraints our appetites in their presence if they be over-greedy? according to that, Pro. 23. 1. *Pro. 23. 1. When thou sittest to eat with a Ruler, consider diligently what is before thee. 2. And put thy knife to thy throat, if thou be a man given to appetite;* And shall we neglect to prepare our selves before we come into Gods presence, the Sovereigne Lord of heaven and earth, and not regard how we demean our selves at his Table? But if our King should send for us, though we did not know his businesse, how diligent would we be in fitting our selves to come into such a presence? We see it in *Ioseph*, who when *Pharaoh* sent for him, would not presume to approach into his presence in his ordinarie habite; but shaved himselfe, and changed his rayment.

*Gen.*

Gen. 41. 14. But how much more carefull would wee be if our King should invite us to feast with him at his owne table, to put on our best ornaments, and to cleanse our selves from all defilements which might make us offensive to such a Majestie? and yet though he were never so great, yet he is but a mortall man like unto our selves, and both his honours and rewards momentanie, if he accept us; and also his displeasure, checkes, and punishments, if our ill carriage doe distaste him; and shall wee come to feast with the King of Kings in the old rotten rags of our sinfull corruptions, and take no care to adorne our selves with the wedding garment of saving graces, when we come into his presence who is able to crowne us with everlasting rewards of glorie if he accept us, or if he doe not, to cast body and soule into hell? especially considering that he is most jealous of glorie in those that doe draw near unto him, as we see in the example of *Nadab* and *Abihu*, *Lev. 10. 1* *vit. 10.* And of him that was found at the feast without a wedding garment, *Matth. 22. 13.* Yea, hee would not admit *Moses* himself (though an holy man) to approach unto him, till he had put off his shooes, thereby acknowledging Gods glory, and his owne unworthinesse of such a presence. *Exo. 3. 5*

The second Reason is, because there is no action of weight and importance, no not in Civill or Morall affaires, which doth not necessarily require some preparation before the undertaking of it; Preparatives are used before Physick, that it may work the more effectually. Before wee build, we prepare workmen, money and materials; before war, men, weapons and munition; before we sow our seed, we prepare the ground; before we plant an orchard, garden, or vineyard, we fence, dig and stone it; and so



## 6      *Of Preparation to the Sacrament,*

Chap. I. in the rest. And much more is this preparation required before all the parts of Gods service. It was required in a solemne manner before the giving and receiving of the Law, *Exod. 19. 10.* Before the sanctifying of the Sabbath, wee must remember it all the week, that we may be fitted for the duties of it when it cometh, *Exod. 20. 8.* But especially the Saturday in the afternoone was allotted by the Church for this purpose. They were to be prepared and sanctified before they offered Sacrifice, *1 Sam. 16. 5.* before their solemne Fasts, *Joel 2. 15.* *Blow the trumpet in Sion, sanctifie a Fast. 16. Gather the people, sanctifie the Congregation, &c.* For we must prepare our hearts, before we stretch out our hands unto God, *Iob 11. 13.* So *Psal. 108. 1.* Before the hearing of the word, *Acts 10. 33.*

*Exod. 19. 10.*  
*Exod. 20. 8.*  
*1 Sam. 16. 5.*  
*Joel 2. 15.*  
*Job 11. 13.*  
*Psal. 108. 1.*  
*Act. 10. 33.*

But in an especiall manner this preparation hath beene alwaies required before the receiving of the Sacraments. Thus before the celebrating of the Pascheover, the Priests are required to sanctifie themselves and prepare their brethren, that they might doe it according to the word of the Lord,

*2 Chron. 35. 6.* and to this end the Lord appointed that they should choose out the Lambe from the rest of the flock, three dayes before it was to be sacrificed, that in the meane while they might have time to prepare themselves for that holy service. And if such a solemne preparation were necessary before receiving the Sacrament under the Law, how much more this in the time of the Gospel, which is of farre greater excellencie?

*2 Chron. 35. 6.*  
*Exod. 12.*

*Reason. 3.* The third reason is, because the Lord who is the great Master of this Feast, doth take special notice of all his guests, which he hath invited unto his Table; and as he observeth them to be prepared and adorned

adorned with his graces, so giveth he them enter- Chap. I.  
tainment, prioritie and precedence in all spirituall  
and heavenly priviledges, the first offers, and fattest  
and richest portions in Christ, and all his benefits.

For he searcheth the heart and reines, *Jer. 17. 10.* Jer. 17.

*All things lie naked in his sight, Heb. 4. 13.* He fil- 10.

leth all places with his presence, but yet keepeth Heb. 4.

a more speciall residence in his Church, *Apo. 1. 13.* Apoc. 1.

And this we see in the parable of the Kings supper, 13.

*Matth. 22. 11.* And therefore it will little avale us, Matth.

that we are admitted by the Minister, though we 22. 11.

are unprepared, because he knoweth not our secret  
sinnes and hidden corruptions, or will not, or can-  
not put us back from the Lords Table, if our sinnes  
be not notorious and enormous; seeing God who  
hath piercing and pure eies, beholdeth all the secret  
corruptions of our hearts, as impenitencie, infide-  
litie, and want of charitie, and will bring us to a  
new reckoning after the Minister hath done with  
us, inflicting upon us deserved punishments for our  
profaning of his holy Ordinances.

The fourth reason is, because if we come un- Reason 4.  
prepared and polluted with our sinnes, these holy

things will not cleanse us from our uncleanness,

but we shall rather defile and profane them, as ap-  
peareth, *Hag. 2. 13, 14.* So *Tit. 1. 15.* Unto the pure

*all things are pure, but unto them that are defiled and* Hag. 2. 1

*unbelieving is nothing pure: but even their mind* 13, 14.

*and conscience is defiled.* Tit. 1. 15.

Now what an heinous sinne  
is it, to profane these holy mysteries, and to receive  
the blessed body and bloud of Christ, as much as in  
us lyeth, with filthy hands, and into polluted hearts?  
and to offer our selves as temples for him to dwell  
in, when in respect of our spirituall filthinesse, we

Chap. 1.

1 Sam.  
21.4.

are fitter to become styes for hogges, and polluted cages for uncleane spirits? We are naturally so cleanly, that we will not indure to have our meate put into uncleane vessels, and so mannerly, that we will not receive our food with unwashen hands; and shall we be spiritually so beastly and slovenly, as to come unto the Lords Table in our sinfull defilements, and to receive these sacred mysteries of Christs body and bloud into polluted hands and hearts? *David* and his company might not in the preising and pinching necessitie of hunger eat the shew-bread, unlesse they were legally cleane; and shall we dare to feed upon the bread of life, being unprepared and defiled? We see what reverence *Ioseph* shewed to the dead body of his Redeemer, wrapping it in pure and sweet linen, and putting it into a cleane sepulchre; and shall we use with lesse reverence the living and glorified body of our Lord and Saviour, and coming unprepared defile it with our uncleannesse?

*Reason 5.*

The fifth reason is taken from the manifold and inestimable benefits which we shall receive if we come prepared to the Lords Table. For we shall receive the pardon of our sinnes under the seale of the Sacrament; we shall be fed with the bread of life, which will quicken and nourish us unto life everlasting: we shall be comforted in our soules in the assurance of Gods love and our owne salvation; enriched with an interest of all spirituall graces, confirmed in our faith in the assurance of all Gods promises, and strengthened against all tentations. In a word, we shall receive with the outward signs Iesus Christ, and with him all his benefits, and have our spirituall union and communion with him strengthened

strengthened and confirmed; by vertue whereof we shall be enriched with all grace and goodnesse. For if the diseased woman by touching but the hem of his garment, derived such vertue from him, that cured her of her sicknesse; how shall we not by this much nearer union be healed of all our spirituall diseases; and be restored to perfect health and strength? of all which benefits we shall deprive our poore soules, if we come to this Table unprepared; yea we shall receive the Sacrament not onely without profit, but also to our hurt; like Physicke that worketh not, it will increase our disease; our food will turne into poyson, and like meat received into a foule stomach, it will not nourish, but make us rather more soule-sick in sinne.

The sixth reason is, because it is a great sinne in *Reason 6.* Gods sight to come to his Table unprepared, as we see in the parable of the Kings Supper, *Matth. 22.* *Matth. 22. 1, 2.* For his wrath was incensed, not onely against those carnall worldlings, who preferring earthly things, before spirituall and heavenly, refused, being invited, to come to this feast; but also against him who came, not having put on the wedding garment. Neither did the King, when he came to view his guests, take any exceptions against any because they were poore or maimed, halt or blind; for he had given Commission to his servants to invite such, *Luk. 14. 21.* but he is offended with *Luk. 14. 21.* them onely who refused to come; and with him that came to the marriage supper without the wedding-garment. Whereby he teacheth us that he will not reject us as unworthy guests, for our other sinnes and corruptions, wants, weaknesse, and imperfections; so that we come prepared, having put  
on

Chap. I.

on the wedding garment of faith and repentance; and that the want of this alone; though we have never so much civill righteousness and morall vertues, is enough to make us to be rejected as unworthy guests; and to be cast for our presumption into utter darknesse, where shall be weeping and gnashing of teeth. For we are not accepted of God in our owne imperfect righteousness, but in the perfect righteousness of our Lord Christ, which can no otherwise be put on, but by the hand of faith. And if our soules and bodies be not bathed in that fountaine, which is opened for sinne and uncleanness; or be not washed with the teares of unfained repentance, we shall come in the pollution of all our sinnes, which have beene the causes of Christs death; and so be found guilty of his body and blood, as well as *Judas* that betrayed him, or the Priests that accused him, or *Pilate* that condemned him, or the Souldiers that crucified him, as the Apostle plainly affirmeth, *1 Cor. 11. 27.*

*1 Cor.*

11, 27.

*Reason 7.**2 Sam.*

6. 6.

*1 Sam.*

5. 6.

and 6. 19.

The last reason is, because as the Lord esteemeth it an hainous sinne to profane and pollute holy things; so hath he alwaies, and will ever severely punish it. We see it in the example of *Nadab* and *Abihu* for offering strange fire; *Uzzah* for touching the Arke; of the Philistines and the Bethshemites for presuming to looke into it. This we see also in the example of the Five foolish Virgins, who though they had their lamps of an outward profession; yet because they had onely a present blaze of an outward shew, and had no oyle in their vessels, that is, no sound and saving graces in their hearts, they were shut out of doores, and not admitted to the



the marriage, as unfit and unworthy of the Bridegrooms company.

And thus doe we make our selves liable to Gods fearefull punishments, if coming unprepared to the Lords Table we pollute and profane these holy mysteries. Neither doe such receive any fruit and benefit by communicating in these sacred signes, no access of grace, or assurance of their salvation: yea rather they are hereby more hardened in their sinnes, and seared in their consciences; and the outward signes (like *Indas* sop) being thus abused, do but make way for Satan to enter with them, and to hold them more strongly in his possession, whereby they become two-fold more the children of wrath then they were before. And this is that which the Apostle meaneth, when he saith *vers. 29.* that he *who eateth and drinketh unworthily, doth eat and drinke iudgement unto themselves*: that is, everlasting damnation, if they continue in this sinne without repentance, as all the wicked and reprobate doe: or else temporall afflictions, even in the highest degree, though they doe repent: which may be the case of Gods deare children, as we see in the example of the faithfull *Corinthians*, who coming unworthily, and unprepared to the Lords Table, without renewed faith and repentance, were severely corrected; some with weaknesse, some with sicknesse, and some with death it selfe; as it is *vers. 30.*

*Vers. 29.*

*Vers. 30.*

*Vers. 1.*

The use whereof is, first to humble us for our unpreparednesse in former times, not caring either through ignorance, or negligence, or profanenesse, to put on the wedding garment of such spirituall graces as are necessarily required to the making of us worthy guests: which is the case of all who have come



**Chap. 1.** come to this Sacrament before sound conversion and effectuall calling. Let such know that they have committed a hainous sinne, and that they lye under the guilt of it, and are liable to Gods heavie judgements, and everlasting condemnation, till they have unfainedly repented of it. And acknowledging that it hath beene Gods marvellous mercy, if he have hitherto deferred to inflict upon us those heavie judgements; let his patience and long suffering be an effectuall motive and meanes, to draw us to repentance, lest continuing in our impenitencie and hardnesse of heart, we treasure up against our selves wrath against the day of wrath, and hasten those punishments which have beene thus long deferred.

**¶ 2.** The second use is, that for the time to come we labour to be duly prepared before we approach unto this holy feast, and adorne our selves with the wedding garment of Gods spirituall graces, that being accepted of God as worthy guelts, we may receive this Sacrament to our inestimable comfort.

CHAP.

CHAP. II.

*Of the Analysis of the Text, and of the Examination required in it.*

**A**ND so much in generall of our Preparation. I come to the words themselves, which containe in them two parts. 1. A Precept. 2. A Sanction containing a Reason to inforce it. The Precept is two-fold: 1. That before the receiving of the Sacrament, they should examine themselves. 2. That having examined themselves, they should eat of the Bread, and drink of the Cup.

The Sanction containeth in it two parts. 1. A Commination of judgement, and condemnation to the unworthy receiver. And 2. a Reason thereof, because he discerneth not the Lords body.

First, the Precept is in these words. But let a man examine himself. The Originall word *δοκιμαζετε* here used is borrowed from civill affaires: For among the *Athenians* before any were admitted to an Office or place of Magistracie, they were examined, whether they were fit for it or no; So that the word importeth our duty: namely, that before we presume to receive these holy Mysteries, we must try and examine our selves, whether we are fit and worthy to come to the Lords Table or no, that if upon triall we be approved of God and our owne consciences, we may come with comfort, or other wise forbear till we be better prepared.

The

# 14 *Of the Analysis of the Text,*

Chap. 2.

Exami-  
nation  
what it is.

The duty then here required is, that before we come we examine our selves. The which examination is a diligent searching and triall of our selves, and our spirituall estate, according to the rule of Gods word, in matters that concerne his glory and our saluation: For it is the word of God alone that containeth in it all those Articles, whereof we are to make inquiry, shewing perfectly whatsoever is required as good, or forbidden as evill, what are the sinnes whereof we are to repent, what the graces wherewith we are to be adorned, and what the duties to be performed. More especially it is in this action a serious triall of our selves between God and our owne consciences, whether we be duely fitted and prepared, that we may come as worthy guests to the Lords Table; that is, if we be qualified and furnished with all those spirituall graces which are necessarily required of all those which are admitted to this holy Feast.

Concerning that examination which is more generall in respect of the more generall subject of it, it is a duty required of all Christians, and often to be performed, even as a dayly exercise, although in a principall and solemne manner upon all weighty occasions, and when we have speciall and important cause of renewing our faith and repentance. As when we undertake any important businesse, desire any great benefit, or to avoide any imminent judgement, or to remove any present affliction, or when in a serious manner we set a time apart for publique or private humiliation in fasting and prayer, or finally before the Sabbath, or before we come to the Lords Table.

The former Examination more generall at all times

*and of the Examination required in it.* 15

times is required in many places, Psal. 4. 4. *Com-* Chap. 2.  
*muune with your owne heart upon your bed, and be still.* Psal. 4. 4.  
 Lam. 3. 40. *Let us search and try our wayes, and turne* Lam. 3.  
*again unto the Lord.* 2. Cor. 13. 5. *Examine your* 40.  
*selves whether ye be in the faith, prove your selves.* 2 Cor.  
 and Gal. 6. 4. *Let every man prove his own work.* &c. 13. 5.  
 The which duty David did as well practise himself, Gal. 6. 4.  
 as move others unto it. Psal. 119. 59. *I thought on* Psal. 119.  
*my wayes, and turned my feet unto thy testimonies.* So 59.  
 the Prodigall considereth with himselfe of his pre-  
 sent estate and his future intendements, Luke 15. Luke 15.  
 17. And the neglect hereof the Lord condemneth 17.  
 in his people. Isaiah 1. 3. *Israel doth not know, my* Isai. 1. 3.  
*people doth not consider.* And Ier. 8. 6. *No man re-* Ier. 8. 6.  
*penteth of his wickednesse, saying, What have I done?*

The more speciall Examination before we approach unto the Lords Table, the Apostile here requireth: *But let a man, &c.* Which words are to be understood not as a permission onely, let him if he will, or if he please let him refuse; but as an absolute Command, the which is implied in the originall word *δοκιμαζέτω*, which being in the Imperative moode commandeth, and as it were by law enacteth, that not some onely, but every man who is capable of this duty should performe it.

Now the Reasons which may move us hereunto are many; but may be referred to two heads. First, the profit, and Secondly, the necessity of it. It is profitable for many purposes: For first, whereas next unto the knowledge of God, nothing is more profitable, then the knowledge of our selves, this Examination singularly conduceth to this end: For hereby we may come to a sight of our owne sin and misery, and to see what need we have of Christ and

Reason 1.  
 The profit of Examination.

Chap. 2. and his Righteousnesse. We may try in what state we stand, whether of Grace and Salvation, or of Sin and Death; whether we be in Christ and indued with Faith, or in the state of Infidelitie; what corruptions are most prevalent in us, that we may arme our selves against them; what graces are wanting, or in which we are most weak and defective; how we profit by the meanes, and grow in grace, or how we decrease and languish in our spirituall strength; how we have performed our Covenants with God, especially our Vow in Baptisme, and wherein we have failed, that we may repent of it; how we have profited in newnesse of life, and in bringing forth the fruits of new obedience. Finally, what use we have made of Gods judgements upon our selves, or others, and how his mercies and blessings have been available to lead us to repentance.

*Reason 2.* Secondly, this Examination causeth in us a distinct knowledge of our sins, which otherwise we see in the generall lumpe, and in a superficiall and confused manner; and as things afar off, or in the twilight, are either not seen at all, or seem lesse then they are in themselves, which being brought neere and viewed in the Sun-light, appeare in their native greatnesse; so sins being beheld afar off seeme small if they be seen at all, which if by examination they be brought neere, and tryed by the light of Gods word, will appeare great and hainous. Yea, hereby we shall discern the obliquitie of our best actions, our many failings, defects, and imperfections in our most holy duties, which in an overly view seeme right and streight: as the least embasing of gold is discovered by the Touch-stone, and an insensible swarving of the worke, when it is brought to the rule and square.

Thirdly,



Thirdly, It worketh in us an unfained hatred of Chap. 2.  
sinne; when as hereby we discover the ugly deformities of it, and that not onely as it is considered in Reason 3.  
it self, but also as it is aggravated with all its circumstances: And as festered sores in a Lazar are easily endured when they are covered with a cloth; but are loathed by the beholder when they are laid open and naked: so is it also with these sores of sin.

Fourthly, It is an effectuall meanes to make us Reason 4.  
ever loath our selves for our sins sake, and so to bring us to true repentance, when we consider not onely the hainousnes of our sins; but also the person against whom we have committed them: Namely, a just Judge to those that are impenitent, who will not let sin goe unpunished, and a most gracious Father in Christ to all that turne unto him from their sins by true repentance. So Ezek. 36. 31. *Then shall ye remember your owne evill wayes, and your doings that were not good, and shall loath your selves in your owne sight for your iniquities and abominations.* Thus Solomon, 1 Kings 8. 47. *If they shall bethinke themselves and repent,* implying, that we must first think of our sinfull condition before wee can repent of it. So Apoc. 2. 5. This we see in the example of David, Psal. 119. 59. *I thought on my wayes, and turned my feet unto thy testimonies:* and the Prodigall, Luke 15. 17.

Ezek. 36. 31.

1 Kings 8. 47.

Apoc. 2. 6

Psal. 119.

59.

Luke 15.

17.

Reason 5.

Fifthly, Hereby the power of sin is weakned, and the spirituall man strengthened in us: For by this Examination we discover it before it be settled by custome and continuance, and beat it out as soon as it is entred, not suffering it to intrench and fortifie it selfe in our hearts by our loving and liking of it.

Sixthly, Hereby we are made more watchfull Reason 6.  
over our selves for the time to come, when as we see



Chap. 2

our own weaknes and the malice, policy and power of our spirituall enemies; by what meanes they have most prevailed; and by what policie and stratagems they have supplanted us: What losses wee have brought upon us by our finnes, as of the favour of God, peace of conscience, and joy in beleiving; and how little profit we have had by our former wicked courses, whereof we are now ashamed.

*Reason 7.* Seventhly, It will preserve the conscience pure and tender, when as we will not suffer sinne to lie upon it as an heaveie burthen, but will cast it off by speedy repentance, and bathe our selves afresh in the blood of Christ from the guilt of all our finnes.

*Reason 8.* Eighthly, It will nourish in us true humilitie when by this Examination we come to a sight of our sins, of our coldnesse and formality in Gods service, our neglect of Christian duties, and our imperfections and corruptions in our best actions.

*Reason 9.* Ninthly, We shall hereby be preserved from Gods temporall punishments, for if we will often thus examine and judge our selves, we shall not be judged of the Lord, 1. Cor. 11. 31.

1 Cor. 11

31.

*Reason 10.*

Lastly, We shall by this often triall of our selves be well prepared for the day of death and judgement: For if hereby we keep our reckonings even, we shall appeare with chearfulnesse and joy, when as we shall be called to give an account of our stewardship.

The necessity of Examination.

The second maine Argument to perswade unto this Examination is taken from the necessitie of it, seeing if we neglect it our state is miserable. For first, without this search and triall we shall remaine ignorant of our selves, and imagine that we are happy, whereas we are miserable: For our hearts are

so deceitfull, and wicked above all things, and have in them such dark corners and lurking places for sin, that if we doe not ransack and search them often with all diligence, that we will thinke our selves in good plight, and well purged from our corruptions; and so pious and honest that no just exceptions can be taken against us either by God or men, when as we are defiled from head to foot; and having no sound part in us, doe lye gasping in the very jawes of death. And so full are we naturally of pride and selfe-love, which cast over all our actions a false glosse and vaile, which will make our vices seeme vertues, extenuate our faults; and if we be lesse wicked then the worst, will make us justifie our selves, as though we were as good as the best: which false conceits wil cause men to rot and perish in their corruptions, for they will never take paines to be better, who see nothing amisse, and thinke that already they are good enough: whereas if such would examine themselves by the Touchstone of Gods Truth, their purest gold would appeare but drosse; or at the best but Copper gilt. If they would examine all their workes and waies by the light of Truth, their chiefe beauties would appeare deformities, and their best duties but formall hypocrisie.

-Secondly, from this ignorance of our state arising from neglect of examination, will arise carnall securitie, hardnesse of heart, and presumptuous boldnesse in the course of sinning. For such as for want of triall doe thinke themselves in a good estate; in Gods favour, and out of the gun-shot of any danger: they are deafe to all admonition, and reject all means whereby they might be drawne out of the

*Reason 2.*

Chap. 2 snares of sinne and death. And like those that are desperately sicke of a Lethargie, they will be much offended with any that tell them of their disease, or endeavour to awaken them out of their deadly slumber.

*Reason 3.* Thirdly, without this examination there can be no sound repentance: for we must by a diligent search come to the knowledge of our sinnes, before we can bewaile or turne from them. Hence it is that our Saviour is said to call sinners onely to repentance: that is, such as acknowledge themselves to be so; and groining under them as an heauey burden desire to be eased. And the Prophet exhorteth the afflicted Church *to search and try their waies, and then to returne unto the Lord*, Lam. 3. 40. So the Prophet *Hosea* makes this the cause why *Ephraim* would not turne unto the Lord, because they did not consider in their hearts that he remembred all their wickednesse. So Ier. 8. 6.

*Reason 4.* Fourthly, the neglect of this examination is the cause why men rush so desperately into all manner of sinne. For who would run into snares that considereth that they are purposely laid to catch him? who would be allured by the present sweetnesse to drinke deadly poyson, that seriously thinketh of the tortures and paines of death that will follow upon it? who would sweare, profane the Sabbath, deceive, oppresse, live in drunkennesse, whoredome, or any grievous sinne, that did call himselfe unto account, and consider that to enjoy the momentany pleasures of these sinnes, he doth cast himselfe into the eternall torments of hell fire?

*Reason 5.* Lastly, the want of this examination doth expose us to Gods heauey judgements and punishments.

So the Prophet saith, that the whole land was made desolate because no man laid it to heart, Jer. 12. 12. Chap. 2. Jer. 12. 11. more especially the neglect hereof when we come to the Sacrament, exposeth us to judgement and condemnation, because we discern not the Lords body. For as those that judge themselves shall not be judged of the Lord; so they who neglect to doe it shall surely be judged, either in this world by temporarie corrections, to bring them to repentance, if they belong to God; or at the last judgement unto everlasting condemnation: which we can no other wise avoyd, but by examining our state, and setting our accounts even in this life by faith and repentance.

And thus have I shewed both the manifold profit, and the urgent necessitie of this Examination to all those who will come as worthy guests to the Lord Table.

The which serveth first to teach us, that those are utterly unfit to come to this Sacrament who are unable to performe this dutie of examination, of which there are divers sorts. First, infants and young children, who for want of understanding are not able to examine themselves. Secondly, Idiots and mad men, who wanting the right use of reason, are as unable as children to performe this dutie. Thirdly, such as having reason and yeares doe want the knowledge of the maine Principles of Christian Religion, either through want of meanes whereby they might be instructed, or of care and diligence to profit by them. And lastly, those who having some generall & speculative knowledge, do yet shew by their enormous and scandalous lives, and continuing in their sinnes without repentance, that they

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Chap. 2. have no sparke of saving knowledge, nor make conscience of examining and preparing themselves to come as worthy guests to this holy Table.

*Vse 2.* Secondly, it serveth for the just reproofe of all such as neglect this duty of Examination, seeing such dishonour God in profaning his holy Sacrament, deprive themselves of all benefit and comfort in receiving of it, harden their hearts in their sinfull courses, and draw downe upon themselves Gods fearefull judgements both temporall and eternall, by making themselves guilty of the body and bloud of the Lord.

*Vse 3.* Thirdly, it may serve to stirre us up with all care, diligence and good conscience to performe this dutie upon all good opportunities; but especially when we prepare our selves to come to the Lords Table; seeing without it we cannot renew our repentance, but shall come in our sinnes, and so lose all the benefits of the holy Sacrament; yea, receive much hurt by it, seeing we shall eat and drinke to our owne damnation. Lastly, it sheweth how necessary it is for us to studie the holy Scriptures, and frequently to heare Gods sacred Word, that our minds may be enlightened with the saving knowledge of it. For it is the rule according to which we must examine our selves with all our thoughts, words, and actions: especially, we must be well acquainted with the Law of God, with the duties therein commanded, and the vices forbidden, which will as a squire shew all our obliquities even in our best actions; and as a looking-glasse, discover all our sinfull deformities; the duties that we have omitted or imperfectly performed, and the vices and sinnes that we have committed, that we may unfainedly



unfainedly repent of them before we come to this holy Table: without which we cannot attaine to the knowledge of our sinnes, being naturally blinded with ignorance, pride, and selfe-love; which make us thinke great sinnes small, and small sinnes none at all; yea, will make us think our vices vertues, and our maimed duties and formall services, meritorious and acceptable to God in their owne native worth. But withall we must also well acquaint our selves with the knowledge of the Gospel, the covenant of grace, and the condition therein required at our hands, faith and repentance; that seeing our failings, wants and weakneses therein, we may bewaile them, and labour in the use of the meanes whereby we may attaine unto more perfection.



### CHAP. III.

*Of the Parties who are to examine,  
and to be examined.*

**A**ND thus much of the dutie of Examination it selfe, and the profit and necessitie of it. Now in the next place let us more specially consider, first, the Parties who are to be examined in it: and secondly, the things wherein they are to be examined. The Parties who are to examine, and to be examined, is a mans selfe. For so the Apostle speaketh, *Let a man examine himselfe*, which being indefinitely propounded implieth, that every man



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who cometh to the Lords Table ought first to performe this dutie.

Obser. 1.

From whence we first learn that it is not enough that we submit our selves to be examined by others, nor that we be upon their examination approved as fit guests for the Lords Table, seeing the heart of man is so deceitfull, that none but God can search and know it, and next unto God, himselfe and his owne conscience; and because also our worthinesse and unworthinesse in the greatest part consists in the state, disposition and preparation of the heart and inward man, which none can see or judge of but God and our selves. In which respect it is possible for a meere hypocrite who is destitute of all sound and saving graces, and inwardly defiled with many secret sinnes which live and reign in him, to make such outward shews of sanctification before men, that he may not onely be admitted by his Minister as a worthy guest to the Lords Table; but also be preferred in his judgement before many sound Christians, as a man better qualified and prepared. And therefore we must not rest in the examination and approbation of other men, but enter into a strict search of our own hearts, seeing we are better able to judge of them then all the world, and are guilty unto our selves of many secret and sinfull corruptions which none else can discern; as privy pride, hypocrisie, selfe-love, infidelitie, impenitencie, and such like. For as a man can have smal comfort to be thought by the world to be very rich, because he hath a Shop full of wares and driveth a great Trade, whereas he knoweth that he is worse then nought in his state, and oweth much more then he is worth: or because he maketh a counterfait shew of rich wares,

wares, when as he hath nothing but empty boxes with false inscriptions, or but pieces of wood and brick-bats made up in papers in stead of Silks or other costly wares: so is it in this case.

Secondly, we hence learne that no private Christian ought much to busie himselfe in examining the worthinesse or unworthinesse of other men, who come with him to the Lords Table, (unlesse in some cases his assistance by the parties be desired) and much lesse ought any to refraine coming to the Lords Table, because they see scandalous sinners and unworthy guests admitted; as worldlings, covetous men, ignorant persons, yea it may be such as are profane and irreligious, or drunkards, swearers, adulterers, and such like.

For first, the Apostle doth not enioyne us to examine others, but our selves. Secondly, because the Apostles, yea even our Saviour Christ himselfe did joyne with those Assemblies in the service of God, and particularly in the use of the Sacraments, which were full of corruptions both in respect of doctrine and manners; as namely this Church of *Corinth* it selfe. Thirdly, because one mans sinne cannot defile another, nor make gods Covenant voyd, or the scales uneffectuall to him who cometh in faith and repentance, and even hateth the sinne which he seeth committed: especially, when as he hath no power committed unto him by God & the Church of repelling the wicked from this holy Communion. Fourthly, because the faithfull mans end & aime in coming to this holy Table, is not to communicate with flagitious men in their wickednesse, but to confirme their union with Christ, and to have communion with him in all his benefits, and with the rest

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Obser. 2.  
Private Christians not tied to examine others.

Reason 1.

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rest of the faithfull. Lastly, because the punishment denounced against unworthy receivers, is by the Apostle appropriated to them who thus offend, and reacheth not to the innocent because they are in their company, *vers. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation unto himselfe.* And therefore howsoever it were much to be desired, that all unworthy and wicked persons were excluded from this outward communion with the saints (for what have dogs to do with holy things, or swine with Pearles?) and though it were a great comfort to the faithfull and godly, if none but such as are like unto themselves had fellowship with them at this feast, because the faithlesse have no interest with the faithfull in their priviledges, nor can have any inward communion with them, seeing they are no members of that body, and therefore should also be excluded from the outward participating of it; and finally because our love, zeale, and devotion is more enlived and quickened in this action by our mutuall prayers, when as with one mind and heart we joyne together; and contrariwise is somewhat damped and dulled with the presence of wicked persons; yet should it not wholly discourage us from coming to this sacred feast, if we our selves be duly prepared. For though we would not willingly eat with slovenly persons, nor permit them to put their unclean hands into our dish; yet if we have a good appetite and cannot helpe it, we will rather admit of such an inconvenience, then for want of food pine with hunger.

That every man  
is bound  
to examine  
himselfe.

Let it therefore be our chiefest care to examine our selves, that is, let us erect a tribunall seat of judgment in our own heart, and (as it were) summon

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our selves before the Majestie of God the supream Iudge, who searcheth the heart and reines, and call in our own conscience as a witnesse, either to approve or condemn us; and if this witnesse being guided and directed by the light of Gods word, doe justifie us to be worthy receivers, qualified with such graces, as may make us fit guests for the Lords Table, then let us with comfort approach to this holy feast, that our union with Christ may be thereby confirmed, and our communion with the faithfull members of his body.

But here two abuses may justly be reproved. *V/ro 1.*  
 First, of them who neither examine themselves nor others, but without all preparation or reverence come to this holy Table, as if they went to an ordinary feast, yea with much lesse regard; For when they goe to a banquet among their betters, nay, among their equals or inferiours, they deck and adorne themselves outwardly, and have great care that all things be handsome, lest they should be discredited; but when they come to this spirituall feast, they have no regard to adorn themselves with the wedding garment of Gods spirituall graces, yea like hogs, defiled by wallowing in the puddle of all sinfull corruptions, they presse into Gods presence, and present themselves as guests at his holy Table. But let such men know that he who commandeth us not to cast that which is holy to dogs, nor pearles *Math. 7.* before swine, will much lesse himselfe suffer such dogs and swine to be partakers of his own precious body and blood; well may they receive the outward signs, but they shall never receive the things signified; and all the benefit which they reap by participating of the outward elements is judgement, and

Chap. 3. and condemnation without repentance, because they abuse these holy mysteries, and so are guiltie of the body and blood of the Lord: as the Apostle speaketh, *vers. 27.*

*Vse 2.*

Secondly, they are also to be reprov'd, who are very busie in examining others, and wholly negligent in examining themselves. And these two goe commonly together; for the cause why men are busie in prying into the lives, and examining the faults of other men, is because they neglect to examine themselves: for if they would thoroughly try and search their own hearts and lives, they should finde in them so many corruptions, that they would thinke the time little enough to purge and prepare themselves. So that they would have little leisure to pry into other men, and little pleasure in finding fault with those sinnes, of which they are guilty themselves, or else of greater.

And the reason why they are negligent in examining themselves, is because they are too busie in examining others. For he that taketh in hand much businesse abroad, must of necessitie neglect that which is at home. Howbeit, this is not to be indefinitely understood of all, but onely of private men. For both Masters and Governours in their families, and Ministers in their own charge, are both allowed and commanded, to examine the state and lives of all those who are under their government and charge, that either they may further them, if fit, or restrain them, if unfit, from coming to the Lords Table; till means may be used for their better preparation.

Masters  
of families  
must  
examine  
those that  
are under  
their  
charge.

First, Masters of families ought to examine their children and servants; first, whether they have a

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competencie of knowledge in the principles of Religion, and to instruct them in those points wherein they finde them ignorant; and then how they are qualified with those saving graces which are necessarily required to the worthy receiving of the Sacrament, and to do their best to strengthen them when they are weake, and to build them up when they are defective: or finally, whether they live in any grosse sinne without all signs of true repentance. And while they continue in this estate, they must keep them back from the Lords Table. For if *Iob* was so carefull and watchfull over his children, that he would not suffer them to goe unto ordinary feasts one with another un sanctified, much more ought our care extend unto our children, that they may be prepared and sanctified when they come to this holy banquet, and not suffer them to come unto it in their sinfull pollutions.

Secondly, it is the dutie of the Minister to prepare and examine those who are committed to his charge. For he is appointed by God to be a watchman, who must have care not only over himselfe, but also to watch over his flock for their good. *Ezek. 3. 17. Sonne of man, I have made thee a watchman to the house of Israel.* He is appointed to be a Shepherd over Christs sheep, and therefore must be diligent to know the state of his flocke, *Prov. 27. 23.* He must take heed not only to himself, but also to all the flocke over which the holy Ghost hath made him an overseer, *Act. 20. 28.* So the Levites when they killed the Passeeover, were injoynd both to sanctifie themselves, and to prepare their brethren, that they might performe this holy service according to the word of the Lord, *2 Chron. 35. 6.* They must separate the precious

Ministers must examine those that are committed to their cure. *Ezek. 3. 17.*

*Prov. 27. 23.*

*Act. 20. 28.*

*2 Chron. 35. 6.*



Chap. 3. *precious from the vile. Ier. 15. 19. And not give that which is holy unto dogs, nor cast pearles before swine. Mat'h. 7. 6. But being appointed to be a Steward in Gods house, he must not let all lye open to the spoyl; But give every one their portion of meat in due season. Luk. 12. 42. They must examine their people before they come to the Sacrament, and keep back such as either cannot in respect of their ignorance examine themselves, or in respect of their lives are notoriously wicked. For if such communicate, God will be dishonoured in the abuse of sacred Ordinances, these holy mysteries shall be polluted, the parties themselves shall be much endamaged, because eating and drinking unworthily, they shall eat and drink to themselves judgement and condemnation; yea the whole Congregation shall be made hereby lyable to Gods heavy judgements, in which such abuses are willingly tolerated. As we see in the example of the *Corinthians*, 1 Cor. 11. 30. For this sinne in the parties that commit it, is like unto leaven, which is not only sowre it self, but also leaveneth the whole lump, 1 Cor. 5. 6. Vnto all which evils the Minister is accessary, if he willingly admit to this holy Sacrament such unworthy receivers, if at least the Church hath put power into his hands to put them back.*

And therefore if such men as the Minister knoweth to be thus unprepared, doe presse to this holy Table, that they may partake of these holy Mysteries, they ought to be repelled, though they be much offended and displeased with such a repulse; for we must rather incur their displeasure, then suffer them to run headlong into condemnation. If a man be sicke of a burning ague, and desire to drink cold water,

ter, his friends will not give it unto him, though in great anger he storme and rage against them, because they know, it will tend to his hurt. And how much lesse then should we give these sacred things to those men unto whom they will become deadly poison, and turne unto their everlasting bane, though they have a desire unto them, and rage and rave if their desire be not satisfied.

But yet the Minister is to use such godly wisdom and discretion, that those whom he putteth backe may not be offended by receiving any publike disgrace: For he is not to seek their discredit, but their spirituall good and everlasting salvation, in keeping them from those things which being abused, would tend to their destruction.

Yea, But what if the Minister be restrained of this power by a superiour authoritie, which will not permit him to put back ignorant persons, or such as are carnall and profane, unlessse by course of law they stand convicted of some heinous crime? *Obiect.*

What shall he do in this case? Surely, if his hands be bound, he may be excused if he doe not worke; and if he do not exercise his lawfull authority when they restraine him from whom he hath immediatly received it, his power and jurisdiction being subordinate unto theirs. In the meane time let them look unto it, lest the sinne of profaning and abusing these holy Mysteries by such dogs and swine as are admitted unto them, be not laid to their charge, when they shall be called to account before the supreme Judge, how they have used their authority committed unto them. *Ans<sup>r</sup>.*

\*The duty of the people is to submit themselves to be examined.

\* Now as the Minister ought to examine them committed to his charge: so it is the duty of the people

### 32 *Of the parties who are to examine,*

people to submit themselves unto this Examination and triall, and that not by constraint; but with all willingnesse and chearfulnesse, that so they may not come if they be found unfit; or being duely prepared, and so approved by their Minister, they may come with more confidence and comfort.

*Reason 1.* In which respect they must be content to have their knowledge and other graces examined, and also their lives searched into; for if none that were *Adults* were to be admitted to the Sacrament of Baptisme before they had made profession of their faith and repentance; then surely it is no lesse necessary when they come to the Sacrament of the Lords Supper.

*Reason 2.* Again, as it is the dutie of every private Christian in other parts of Gods service, to be directed by his Pastour according to Gods word, and to obey him as having by Gods ordinance the over-sight and government over him in spirituall matters concerning the good of his soule; so especially ought they to be guided and directed by him in the administration and receiving of this holy Sacrament.

Heb. 13.

7. & 17.

1 Thes. 5.

12. 13.

*Reason 3.* Finally, there is for the well performing of this action all necessary helps to be desired; seeing it is a matter so weighty in it self, and so difficult in regard of our weaknesse, that we shall find all little enough to enable us in any good measure rightly to perform this holy duty.

And therefore they are much to be blamed, who refuse to submit themselves to this Examination, under this pretence, that they are of sufficient age to examine themselves, seeing those who refuse the helpe of their Pastour for the well performing of this duty, do hereby plainly discover, that they make

as little conscience of performing it themselves; and that they refuse the help of their Minister, not because they think it needles, but because they are guilty to themselves of their ignorance, profanenes, and sinfull corruptions, and chuse rather to live in them still, then to bear the shame of having them made knowne; like proud beggers who had rather starve and perish in their penurie, then that any should be acquainted with their wants; or like those who had rather that their hidden sores should inwardly fester, to the danger of losing their limbs and lives, then discover them to the skillfull Chirurgeon that they might be cured.



C H A P. IIII.

*Of the things in which we are to examine our selves,  
and first of Saving knowledge.*



And thus much concerning the persons who are to examine, and to be examined: Now we are to speake of the things wherein we must examine our selves, or the subiect matter of this examination. And that is generally, whether we are fit and worthy guests to come to this holy Table, that is, whether we have on the wedding garment, and be rightly qualified with such spirituall graces, as are necessarily required to the worthy receiving of this Sacrament, and without which coing unworthily, we profane those holy mysteries, and do make our selves guilty of the body and

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blood

Chap. 4. blood of Christ. And then more specially we must examine our selves in every particular grace required in a worthy Communicant, and first consider what it is, and then make trial whether it be in us in truth or no.

Now these particular graces are principally these six: First, saving knowledge. Secondly, a lively and justifying faith. Thirdly, serious and unfained repentance. Fourthly, charitie towards our neighbours. Fifthly, a spirituall hunger and thirst after this food of our soules, Christ Iesus and all his benefits. And lastly, thankfulness unto God the Father, as for all his benefits, so especially for giving unto us his Son to perfect that great worke of our redemption; and to God the Son for giving himselfe to die for us, and by his death to deliver us out of the hands of all our spirituall enemies, and to purchase for us eternall life and happinesse.

Of the  
measure  
of our  
know-  
ledge.  
Col. 1. 9.

Concerning the first, there is required a competent measure of saving and fruitfull knowledge to the worthy receiving of this Sacrament: So that two things are required unto this knowledge. The first respecteth the quantity of it; The second, the quality. In respect of the quantity it were much to be desired, in regard of the plentifull meanes which we enjoy, and the cleare light of the Gospel shining round about us, that we should be filled with the knowledge of Gods will in all wisdom and spirituall understanding, not only of the easie and ordinary points of religion; but also of the deep and hidden mysteries thereof, that we might be able to teach others; for want whereof we are iustly liable to that reproofe, *Heb. 5. 12.* But though through our negligence we come short of this, our care must be that we be not defective in such a competent measure as

Heb. 5. 12



is necessarily required to the worthy receiving of the Sacrament, that is of the main principles of Christian religion, which may be referred to these two heads, the knowledge of God, and of our selves. And first we must know, that there is a God, the Creator and Governour of heaven and earth, who having his being of himself, giveth being to all creatures; we must know him in his nature and attributes, that he is a most pure, holy, most simple, invisible, incomprehensible Essence, infinite in wisdom, power, justice, truth, goodness, graciousnes and all perfections: that being onely one in Essence, he is distinguished into three persons, the Father, Sonne, and holy Ghost.

Secondly, We must know our selves; that we were created according to Gods image in wisdom, holines, and righteousness, in an excellent state and condition, as having communion with God, free-will to doe him service, dominion over the creatures, the joyes of Paradise, freedome from all evil both of sinne and misery, and the fruition of many and rich blessings. That we continued not in this state, but fell in the loyns of our first parents, by eating the forbidden fruit, and thereby utterly defaced Gods image, deprived our selves of his face and favour, lost that state of innocency and blessednesse, made our whole man liable to Gods wrath, and to everlasting condemnation of body and soule, thrust our selves into an estate of misery, both in respect of sinne and punishment. That we are conceived and borne in originall sinne, which is derived and propagated from the loynes of our first parents, whereby all the powers and faculties of our soules and bodies are wholly defiled, and thereby disabled unto



Chap. 4.

all that is good; and prone unto all evil. That unto this originall corruption we have added innumerable numbers of actual transgressions, whereby we have broken all and every of Gods Commandments in thought, word and deed, by omitting the duties commanded, and committing the sinnes forbidden, and thereby have made our selves subject to the curse of the Law, the wrath of God, the plagues and punishments of this life, and everlasting condemnation in the world to come. Finally, that there is no helpe or meanes to come out of this wretched estate either by our selves, or any other creature.

And then in the next place we must know, that God of his meere grace and free love, taking compassion of us in this misery, did send his onely begotten Sonne into the world to take our nature upon him, that being God and man, he might be a perfect Mediatour between us and him, to reconcile us unto him by satisfying his justice, in doing and suffering whatsoever we should have done or suffered; that is, by his perfect obedience to the Law, and bitter death and passion: which being of infinite value and merit, in respect of the infinite dignitie of the person that suffered, was al-sufficient to satisfy Gods infinite justice and appease his wrath; unto which satisfaction and obedience we have right and interest, by reason of our union with him, wrought by his holy Spirit and a lively faith, whereby we have communion both in his person and also all his benefits, as the wife in her husband, and the members in the head.

Againe, we must know that being thus reconciled unto God by his Sonne in whom alone he is well

well pleased, he hath made with us in him a new Covenant of grace, wherein he hath promised the pardon of our sinnes, and the salvation of our soules; grace in this life, and glory and happinesse in the life to come, upon the alone condition of faith, beleev-  
ing and applying his promises, laying hold upon Christ as our onely Saviour and Redeemer, and resting upon him alone for our salvation: which faith is made known unto us to be lively and sincere by the inseparable fruits of unfained repentance which do spring from it. And in this Covenant of grace revealed in the Gospel, we must be instructed, unto which the Sacraments like scales are annexed; or else the bare receiving of the outward scales will serve to no purpose; yea we must not onely know it, but also that we are in it, and that all the promises therein contained doe of right belong unto us. For as we are never the better if we see and handle the seals annexed to a writing or evidence, unlesse we peruse and understand it; yea unlesse we also have some title or interest in the covenants and promises contained in it: so will it as little profit us to see or receive the outward scales, the Sacraments, unlesse we be acquainted with the Gospel, wherein the Covenant of grace and the free promises in Christ made to the faithfull are contained; yea, unlesse we have some right and title unto them.

Finally, we ought not onely to know the Covenant, and the infallible truth of it in it selfe, in which regard it needeth no further confirmation but the Authoritie of him that made it, but that God con-  
descending to our weaknesse and infidelitie hath confirmed the same unto us by the scales, the Sacraments of Baptisme and the Lord Supper, that there

Chap. 4.

might be no place left to doubting. And with the Doctrine and right use also of these Sacraments we must be acquainted, and know the nature of them, what they are, by whom they are instituted, of what parts they consist ; namely, the outward signes and things signified ; and how rightly to discern the Body and Bloud of Christ from the outward elements, as also the relation that is between them. Finally, to what ends God hath instituted them, and we receive them ; and how we may be so prepared before we come to this holy Table, and qualified and disposed in the action of communicating it selfe, as that we may attain unto these ends, especially the strengthening of our faith, the confirming of our union with Christ, and our communion in all his benefits.

And this is required in our knowledge in respect of the quantitie ; neither is every measure of knowledge sufficient to make us worthy guests, as of some few points of Christian Religion, remaining ignorant in all the rest : for this strong meat is not fit for Babes, but for those who are come to some maturitie, and have attained to some competency of knowledge, at least in these maine Principles, and fundamentall points. Neither must we rest in this quantitie of knowledge, unlesse it be also rightly qualified in respect of the qualitie. It is not sufficient to make us worthy guests that we doe abound in a Theoricall knowledge swimming in the braine, which is idle and uselesse, in speculation, and not in action, for thus to know much, is to know nothing ; seeing we are truly reputed to know onely in Christianitie so much as we practise and bring to use, 1 *Joh. 3. 3, 4.* But our knowledge must be lively

Of the  
qualitie  
of our  
know-  
ledge.

1 Jch. 2.  
3, 4.

ly and effectually, a saving and operative knowledge, which resteth not in the head, but descendeth into the heart; and sanctifieth the affections, reformeth the life, and exerciseth it selfe in all holy and righteous actions: We must so know God to be our Lord, as that thereby we be moved to feare him; to be our Father in Christ, as that we love and obey him; Christ to be our Redeemer, as that we serve him; the Holy Ghost to be our sanctifier, as that we be guided by his holy motions, and not grieve him by quenching of them: We must so know Gods will, as that we submit unto it, and what duties he requirerh of us, that we may practise them. For it is usuall in the Scriptures by words of knowledge, remembrance and sense in matters betwene God and man to comprehend also the heart and affections: So whereas it is said, that *God knoweth the way of the righteous*, thereby is implied, that he approveth & liketh it, and when he saith, *Depart from me, I know you not*; thereby he intimateth that he disalloweth and detesteth them: when he is said to *remember the poore and humble*, thereby is meant that he doth love and pity them: and to *see the afflictions of his people*, and to *bear their cry*, thotely is signified, that he hath compassion on them, and will take their cause into his hand to helpe and deliver them. And thus by our knowing, remembering, looking unto him and hearing his voyce, is implied also our loving, serving, depending upon and obeying him. And thus when Christ requirerh that we should receive the Sacrament in remembrance of him and his death; thereby he implicth, that we should not onely have him in our minds as the object of our knowledge and remembrance; but also

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1. 10. 10

1. 10. 10

Phil. 1. 2.

Mat. 7.  
23. & 25.  
12.

Psal. 9.  
12. and  
136. 23.  
Exod. 2.  
24. 25.  
& 3. 7.

## 40 *The necessitie of saving knowledge.*

Chap. 4. of our affections, as our faith, hope, love, joy, thankfulness, devotion and obedience.

Of the necessity of this knowledge. Now this knowledge of the maine Principles of Christian Religion, both in respect of the quantitie and qualitie of it, is most necessary to the worthy receiving of the Sacrament of the Lords Supper for divers reasons.

Reason 1. First, because it is the mother grace, and the foundation and beginning of all the rest, for we can-  
 Heb. 11. not come unto God by faith, *unlesse we first know that*  
 6. *God is*, his Nature and Attributes as he hath revealed himselfe in his Word; neither can we trust, hope in him, feare and love him; unlesse we know his power, wisdom, all-sufficiency, goodnesse, truth and mercy in Christ; without which graces we cannot come worthily to this holy Table.

Reason 2. Secondly, unlesse by the Law we come to a sight and sense of our sinne and misery, we cannot see in what need we stand of a Saviour; nor to an hūgering desire to be made partakers of Christ and his benefits; neither will we seek for salvation in and by him, till by the Gospel we come to know, that he is  
 Heb. 7. able perfectly to save all those that come unto God  
 25. by him: neither will we ever have any appetite to this spirituall food, untill we know our owne emptinesse, and the great benefits that we may at this Feast receive for our nourishment and refreshing.

Reason 3. Thirdly, we cannot examine our selves, unlesse we know the Law and Gospel, which is the rule and touchstone whereby we may try our selves, discover our finities and the truth of our graces, and whether we are fit to come to this holy table, without which precedent examination we are not  
 rightly



rightly prepared, and consequently cannot come as worthy guests to this Feast. Chap. 4.

Lastly, without the knowledge of this Sacrament we shall be guilty of Christs body and blood, and so eat and drink judgement and condemnation unto our selves, because we understand not the relation between the signes and the things signified, nor discern the Lords body by putting a difference between it and the outward elements. Reason 4.  
1 Cor. 11. 29.

And therefore seeing this knowledge is in all these respects so necessary, let us not presume to come without it, but labour first to be well instructed in the main Principles of Religion, and then that our knowledge may be in respect of the qualitie usefull and fruitfull, saving and effectuell. But how may we upon tryall know it to be so? I answer, we may discern it by these signes. Signes of saving knowledge.

First, we may know it by the beginning and proceeding of it: for it beginneth with the knowledge of the Law, which discovereth unto us our sin and misery, that we are lost in our selves, and in the state of damnation; and then humbling us thereby it proceedeth to the understanding of the Gospel, which discovereth unto us, that Christ is a perfect and all-sufficient Saviour, and that salvation is to be had in him and in no other. 1. Signe.

Secondly, it is grounded on the true fear of God as the beginning of it; and being begun, it doth not stand at a stay, but groweth daily towards perfection, *2 Pet. 3. 18.* like the shining light that shineth more and more unto perfect day, *Pro. 4. 18.* 2. Signe.  
Psalm. 111. 10.  
Pro. 1. 7.

Thirdly, saving knowledge savoureth those spirituall things it knoweth, and hath a lively taste and sense of their sweetnesse and excellencie, and so is much 3. Signe.



**Chap. 4.** much affected and delighted with them, as an hungry man with wholesome and pleasant meats; yea it maketh him that knoweth them to savour of them, and to be spiritually minded and affected; whereas naturall and carnall knowledge hath no such feeling nor pleasure in the spirituall things it knoweth, nor maketh those that have it more spirituall or heavenly.

**4. Signe.** Fourthly, saving knowledge is full of meeknesse, and maketh him that hath it, by how much the more he knoweth, by so much the more to be of an humble spirit, both because he truly conceiveth that he hath received it of God as his talent, and must be countable how he hath employed it; and that it is folly and madnesse to be proud of his doots; and also that his knowledge is imperfect and but in part, knowing little in comparison of that he knoweth not, and that little but darkly and as through a glasse, as the Apostle speaketh, who yet excelled in knowledge and revelations. And finally because he is unfruitfull in his knowledge, and not able to practise the most of what he knoweth. Whereas carnall knowledge puffeth men up with pride, as the Apostle telleth us, and maketh them to disdain and despise their brethren, who know not so much as they, as brutes and idiots.

**5. Signe.** Fifthly, saving knowledge according to the nature of all true goodnesse is communicative, and maketh those that have it willing and ready to impart the things which they know unto others. Neither is spirituall and heavenly wisdom silent and reserved, but cryeth and putteth forth her voyce, saying unto the simple, understand wisdom, &c. hear, for I will speake excellent things. Prov. 8. 1, 4, 5. And the

the words of those that are truly wise, are as the Preacher speaketh, *like goades and nayles*, to prick men forward to the attaining of knowledge, and to confirme them in it: neither is any to be esteemed wise, who is not willing to instruct others, according to that *Eccles. 12. 9. Because the Preacher was wise, he still taught the people knowledge*, whereas they who have only carnall wisdom, and speculative knowledge, are alwayes reserved, as envying others any part of what they know, and like rich misers spend all their time and strength in getting and hoarding up these treasures of knowledge, without any purpose to spend any of it for the good of others; herein worse then the most wretched miser, in that what he hath, he leaveth behind him after his death, and others then have benefit of it, whereas these doe no good, either living or dying, seeing all their knowledge dyeth with them.

Sixthly, saving knowledge is gentle and peaceable, as it is *Iam. 3. 17.* and still laboureth in a calme and quiet manner to search out the truth, to clear and resolve doubts, and to give satisfaction to others with those reasons, wherewith it selfe is satisfied. *In meeknesse instructing those that oppose themselves,* as it is, *1 Tim. 2. 25.* and *striving all meeknesse unto all men, because we our selves also were sometimes foolish, disobedient and deceived,* as the Apostle speaketh, *Tit. 3. 2.* But carnall knowledge is contentious, brawling, and quarrelsome, delighting more in maintaining opinions, then in finding out of truth. It maketh men impatient to be crossed in their conceits, and to entertaine it as a cause of enmitie and alienation of affection, if any differ in judgement, and will not be of their opinion.

Seventhly,

## 44      *Signes of Saving knowledge,*

*Chap. 4.*

*7. Signe.*

*Joh. 16.*

*13.*

*8. Signe.*

*Prov. 14.*

*8.*

*9. Signe.*

*Heb. 12.*

*13.*

*10. Signe.*

Seventhly, saving knowledge hath for its object, universall truth, and inclineth us to seeke and imbrace all truth, without partialitie and by-respects.

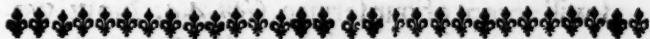
According to that *Joh. 16. 13. When the Spirit of truth is come, he will guide you into all truth.* But carnall knowledge propoundeth for its object that truth only which is most pleasant, or profitable, or most esteemed and admired in the world, or finally, that which is most agreeable with carnall reason.

Eighthly, saving knowledge doth chiefly guide and direct a man in his own wayes, like the naturall sight, the use whereof is principally to direct our own steps, and to advise and govern our own actions. It doth in the first place give self-satisfaction, as it is, *Prov. 14. 8.* and then seeketh to satisfie others. But carnall knowledge, like the light to him that carryeth the lanthorne, guideth others better then himselfe that hath it, and teaching others the way of truth, doth not order his own steps to walk aright init.

Ninthly, saving knowledge doth make us conscionable in all our wayes, and carefull to make straight pathies for our feet, that we doe not turne out of them, in all things joyning conscience with our science. But carnall knowledg disjoyneth them, and exerciseth it selfe rather in devising excuses for error, then arguments to induce us unto truth and right.

Lastly, saving knowledge is fruitfull, and is alwayes joyned with practise, making us to like and imbrace that which we know to be good, and to hate and forsake that which is evill; It doth not only enlighten the minde, but also sanctifieth the heart, and frameth and disposeth the whole man to holy  
obedi-

obedience; Because it is not the bare knowledge Chap. 5.  
that bringeth us to blessednesse, but the doing of  
Gods will, as our Saviour hath taught us, *Ioh. 13. 17.* *Joh. 13. 17.*  
*Rom. 2. 13.* But carnall knowledge is barren of the *Rom. 2. 13.*  
fruits of obedience, it swimmeth in the brain, but  
neither sanctifieth the affections, nor reformeth the  
actions. *Tit. 1. 16.* *Tit. 1. 16.*



## CHAP. V.

*We must examine our faith.*

**T**He second thing wherein we are to  
examine our selves is, whether we  
have faith, according to that *2 Cor. 13. 5.* *2 Cor. 13. 5.*  
*Examine your selves, whether you be in the faith.* Seeing this above  
all others, is a grace most necessary to the worthy  
receiving of the Lords Supper. For first without it  
none can please God in any dutie of his service, nor  
benefit themselves, unlesse it be done in faith: *Heb. 11. 6.* *Heb. 11. 6.*  
*Without faith it is impossible to please God.* And therefore the Apostle saith, that the word  
preached did not profit them, because it was not ming-  
led with faith in them that heard it. Neither could  
any be admitted to baptisme being of yeares, but  
those onely that believed. So *Philip* speaketh to the  
Eunuch desiring to be baptized, *If thou beleevest with all thine heart thou maiest:* and therefore our  
Saviour joyneth them together, *Mar. 16. 16.* *He that beleeueth and is baptized shall be saved.* Neither  
were the Sacraments ordained by God to beget and  
begin

Chap. 5. begin faith, for that is proper to the preaching of the Word, which is the seed of regeneration, *1 Pet. 1. 23.* according to that of the Apostle, *Rom. 10. 14.* 23. 17. but onely to confirme and increase it: where it is begonne, whereof it is that the Sacraments are called seales of the righteousnesse which is by faith, *Rom. 4. 11.*

Reason 2. Secondly, our persons must be accepted, before *Gen. 4. 4.* God will accept of our service, *Gen. 4. 4.* Now we are not accepted in our selves, or in our owne righteousnesse, but onely in Christ in whom alone God is well pleased, *Matth. 3. 17.* And we are not in Christ, till by his holy Spirit and a lively faith we are ingrafted into him.

Reason 3. Thirdly, there must first be a union betwixt Christ and us, before we can have any communion with him in the Sacrament; neither can we eat his flesh and drinke his blood, unlesse we first dwell in Christ and Christ in us, as himselve speaketh, *Joh. 6. 56.* And therefore *Augustine* saith, that Christs body is not eaten of him, who is not in the body of Christ. But Christ dwelleth in us by faith, and without it, as we have no union with him, so no communion, either in his person or benefits, by receiving the Sacrament.

Reason 4. Fourthly, Christ will not come into, or dwell in a filthy and uncleane heart, neither will this holy guest take up his lodging in a noisome and polluted roome; but such are our hearts by nature, untill by faith they be bathed in the blood of Christ, and washed and purified from their naturall uncleannesse, as it is, *Act. 15. 9.*

Reason 5. Fifthly, Faith is the eye of the soule, whereby alone we are enabled to see and discern the Lords body;



body, it is the hand of the soul, whereby we receive him; and the mouth of the soul, whereby we feed upon him, *Iohn 6. 35.* whereby he becometh fit food to nourish our souls and bodies unto life eternal, *Iohn 6. 47.* And so much onely we see, take and eat of Christ and his benefits, as we discern, receive and feed upon by the eye, hand and mouth of faith.

*Ioh. 6. 35.*

Finally, we can never hunger and thirst after this spirituall Feast ( which disposition is required in all those that come unto it ) untill seeing our own emptines, and being sensible of it, we do not onely discern an all-sufficiency in Christ to nourish us, as being that *bread of life which came downe from heaven, of whom whosoever eateth shall live for ever;* as it is, *Iohn 6. 51.* but also do beleve that we have right and interest in him: For who prepareth and sharpeneth his appetite to go unto such a feast to which he is not invited; or eateth of that food with any true comfort or contentment, if he do not know that he hath some title or right unto it?

Reason 6.

And therefore seeing faith is so necessary, let us use all our endeavour to attaine unto it, and that with so much the more diligence, because it is not a matter so easie truely to beleve, as carnall gospellers suppose, who never had a true sight of their sinnes, nor sense of Gods wrath due unto them, nor were ever sifted and shaken with Satans temptations, nor troubled with terrors of conscience, but a thing of greatest difficultie, it being in regard of our own naturall strength, as easie to fulfill the Law as to beleve the Gospel in an effectuall and saving manner: For it is no easie thing to our proud hearts, to deny utterly our selves and our owne righteousnesses in the work of our salvation, and to rely wholly upon Christ



Chap. 5. as our alone Saviour, and not to be offended with the scandall of the crosse. It is no easie matter to looke for exaltation in his humiliation, glory in his shame, strength in his weaknesse, riches in his povertie, justification in his condemnation, and life in his death.

Againe, though men finde no difficultie in beleeving whilst they live in carnall securitie, and sleep quietly in their sinnes without disturbance of temptation, or check of conscience; yet when as they apprehend the wrath of God due to sinne, and looke upon Gods justice in the strictnesse of it, requiring full satisfaction, either by perfect obedience, or endlesse and caselesse punishment; when the Law, Satan, and their own consciences accuse and condemn them for their sinnes, and God in whom alone is our salvation turneth away his face in just displeasure, or looketh upon them as an angry Iudge with a frowning countenance; when their mindes are disquieted, and their consciences affrighted with feares and terrors; finally, when they lye under the weight of some grievous afflictions, as if their hell were already begun, and lye gasping (as it were) in the very jawes of death; then shall they finde it no easie matter to triumph by faith over sense, and to resolve with *Iob*, *Though he kill me, yet will I trust in him.*

That it is *Iob 13. 15.*

But it is not enough that we have faith when we come to the Lords table, but also we must know that we have it. To which end we must try and examine our selves, whether we have it or no, that we do not deceive our selves with a shadow, in stead of the substance, nor with vaine presumption which hath no ground out of Gods word in stead of true faith.

faith. Yea, it is not every kind of true faith that will fit us for this holy action, but a justifying faith onely. A bare historicall faith is not sufficient, whereby we beleve the whole history of the Gospel; For even the devils themselves do thus beleve, and yet tremble, as the Apostle speaketh, *James 2. 19.* But we must bring with us that speciall faith, which the Apostle calleth the faith of the Elect, as being proper and peculiar unto them alone: Whereby we do not only generally beleve the whole truth of the Gospel, but also effectually assent unto it, especially the promises of grace and salvation made in Christ, and in some measure also apply them unto our selves, and to our owne use; as that Christ was incarnate to perfect therein the work of our redemption, that he fulfilled the law for us, dyed for our sins, and rose againe for our justification; that God in him is well pleased, will pardon our sinnes, and save our soules. For as it would little profit us to see a writing sealed and confirmed for the use of other men, in which our selves have no interest: so will it not benefit us to know or beleve that the promises of the Gospel are made unto others, and confirmed by the Sacraments, unlesse also we have some assurance that they do or may appertain unto us. And therefore we shall observe that what is generally spoken in the Scriptures of priviledges belonging to all the Elect, the faithfull have particularly applyed it unto themselves; As for example, whereas they say that Christ is the Redeemer of his Church and Saviour of his body, their Lord and God by whom they have the pardon of their sins, and the crowne of glory; *Iob* calleth him his Redeemer, *Thomas* my Lord and my God, the blessed Virgin rejoyceth in

*Iam. 2. 19*

*Titus 1. 1*

*Iob 19. 25*

*Lohn 20.*

*28.*

*Luk. 1. 47*

E

him

Chap. 5. him as in her God and Saviour, and the Apostle Paul  
 2 Tim. affirmeth, that he will give unto him the crowne  
 4. 8. of righteousness at the day of his appearing.

Now that we may the better examine our selves, whether we have this lively and justifying faith, which is necessarily required to the worthy receiving of this holy Sacrament: Let us consider first the nature of this faith in it selfe, and secondly the infallible signes whereby it may be discerned.

What  
 faith is.

The nature of faith may be known by this description. Faith is a supernaturall grace or gift of Gods spirit, wrought in us by the preaching of the Gospel, whereby utterly denying our selves and all creatures in the work of our justification and salvation, we doe receive Christ offered unto us in the ministry of the word, as our all-sufficient Saviour and Sovereigne Lord, and rest upon him alone for righteousness and salvation.

Faith is a  
 free gift.

1 Cor.

2. 9.

Phil. 1. 29

2 Theff.

3. 2.

First, I say that it is a grace and free gift, and therefore not originally in us, or in our own power and possession, but bestowed upon us by another.

Secondly, it is a supernaturall grace, and therefore no habituall facultie, or inherent qualitie, borne with us in the state of corruption, or acquired by our naturall abilities; for though by nature we can presume without any warrant of the word, yet we cannot truly beleewe. And therefore if that faith we have hath been alwayes in us (as some will boast) it is not true faith, but vaine and ungrounded presumption.

Gods spi-  
 rit the au-  
 thour of  
 faith.

2 Cor.

4. 13.

Ephe. 2. 8

Thirdly, it is a grace or gift of Gods holy spirit, who is the efficient cause and authour of it, and is therefore called *the Spirit of faith*, 2. Cor. 4. 13. even as faith is said to be the gift of God, Ephes. 2. 8. And our Saviour Christ to be, not onely the Authour to  
 begiu

begin it, but also the finisher of it to bring it to perfection by the working of his holy Spirit, *Heb.* Chap. 5. Heb. 12.

12. 2.

Fourthly, the Spirit worketh this faith in us by the preaching of the Word, *Rom.* 10. 17. which is therefore called the *faith of the Gospel*, *Phil.* 1. 27. For first the Law discovereth unto us our sinne and misery, that we are utterly lost in our selves, lyable to Gods wrath, subject to everlasting death and condemnation; and that we are altogether unable to free our selves out of this wretched and wofull condition: and then the Gospel sheweth us, that God hath sent his Sonne to redeeme us, and that he is a most perfect and all-sufficient Saviour, who hath fully satisfied Gods justice, payed our debt, and appeased his wrath; that God in him offereth grace and reconciliation, remission of sinne and eternall salvation unto all that beleeve in him, and will receive him for their Saviour, and rest upon him alone for their salvation. The which truth being revealed unto us by the preaching of the Gospel, the Spirit of God, inwardly working together with the outward ministry, worketh in us an effectuell assent unto it: upon which followeth an high esteeme of Christ above all things in the world, a resolution of will to imbrace him as our alone Saviour, an earnest desire of the heart to obtaine salvation by him; which when we find in our selves, it is a sure evidencce unto us that we have a true and lively faith begunne in us, which by degrees will grow unto perswasion and full assurance.

The fifth thing contained in the description is that which prepareth our hearts by faith to receive Christ, which is an utter deniall of our selves and all

2.  
Rom. 10.  
17.  
Phil. 1.  
27.  
How  
faith is  
wrought  
in us.

**Chap. 5.** creatures, that we may wholly and onely adhere unto Christ for salvation; for we must be empty in our selves before we can have a fulnesse in Christ; we must be lost in our owne conceit, before he will save us; naked before he will cloath us; and under the sentence of death and condemnation, before he will give unto us life and salvation.

**The forme of faith.** The sixth thing is, that we receive Christ, when as he is offered unto us by God in the preaching of the Word for our alone Saviour, which receiving is the forme or proper act of faith, which interesteth us in Christ, and all benefits and priviledges

**Joh. 1. 12** which we have by him, as appeareth, *Joh. 1. 12.* For God having given us a Saviour, and we received him, and likewise us unto him to be saved by him, he becometh ours and we his by a spirituall, holy and happy union. But whosoever doe thus receive Christ as a Saviour, they also receive him for their Lord and King, and submit themselves in all things to be ruled by the Scepter of his Word and holy Spirit, being as willing to be directed and governed, as to be protected and saved by him.

**Faith resteth upon Christ for salvation.** The last thing expressed is, that faith causeth us to cast and rest our selves upon Christ alone for salvation; for though we have not full perswasion of salvation by Christ, yet if we rely upon him and no other, and being not sensible of our inhesion in him by the fruits of holinesse, doe yet discern our adhesion unto him alone for salvation, we may be assured that true faith is wrought in us.

And thus have I shewed the nature of justifying faith, and the chiefe things required to it. In which particulars if we examine our selves we may evidently discern whether we have it or no. For if that



that faith we have be Gods free gift, and a supernaturall grace wrought in us by his holy Spirit, and not a gift of nature or ungrounded conceit which we have alwayes had arising from naturall corruption, pride, selfe-love and vaine presumption: If it hath beene wrought in us by the ministry of the Word in that manner and order before described: If we have beene thoroughly humbled in the sight and sense of our sinne and misery, and utterly denied our selves and all creatures in the worke of our justification and salvation, and have receiued Christ alone, offered and given by God not onely as our alone Saviour, but also as our Lord and King, submitting our selves in all things to be directed and ruled by him, and doe rest upon him alone for our salvation, then may we be assured that we have this true faith in us.

## CHAP. VI.

*Of the signes of Faith.*

**T**He second meanes of the triall of our faith is to examine it according to some speciall markes and signes of it. The first is Illumination in the true knowledge of God and of our selves, his Word and Workes; for though there may be illumination without faith, yet there can be no faith without illumination; seeing we must first know a thing before we can beleeve it: we must

1. Signe Illumination.

### 1. Signs Illumina- tion.



**Chap. 6.** then know the maine points and principles of Christian Religion both concerning God in his Nature and Persons, and also our selves, what we were by Creation, what by our Fall, and the means whereby we may be recovered: we must know Christ, the worke of redemption wrought by him, and how we may be made partakers of him and all his benefits; without which knowledge in some good measure it is impossible that we should have a true and lively faith.

2. Signe  
is assent  
to the  
whole  
truth of  
God.

The second signe of triall respecteth the act and object of our faith, that is, whether we beleeve and give our assent to the whole Truth and Word of God in which our minds are illightened, whether historical or doctrinall, promises or threatnings; especially if we beleeve all the maine points and Principles of Christian Religion before spoken of, both concerning God and our selves. Or if there be (as there are in the best) any doubtings, we must examine our selves whether we give way unto and willingly entertaine them; or resist and overcome them, which is the proper act of faith, and plainly argueth that it is in us in truth.

3. Sign is  
Humilia-  
tion.

The third signe is unfained and sound Humiliation, which goeth alwaies necessarily before faith. For first we must have a true sight of sinne and misery, the guilt and punishment due unto it, which will breake the heart and make it humble and contrite, before we can see any need that we have of Christ, or have any desire to be made partakers of him and his benefits. And we must be thus prepared and qualified to receive his benefits before he will bestow them on us: we must first be lost, before he will seek us; sick, before he will cure us; poore,

poore, before he will enrich us; broken hearted, before he will heale us; captives, before he will set us at liberty; blinde, before he will give us sight; bruised with the fetters and chaines of sinne, before he will open the prison and set us free; mourners, before he will comfort us; meeke of spirit, before he will preach the glad tydings of the Gospel unto us. For to such onely he is sent, as himselfe professeth, *I/a. 61. 1. Luk. 4. 18.* And therefore let us examine if we be thus qualified and prepared, seeing without it we can never desire Christ, nor have any ground for our faith, that he will be our Saviour and Redeemer.

Chap. 6

I/a. 61. 1.

Luk. 4

18.

A fourth signe is, when having a true sense of our sinne and misery, whereby we are thoroughly humbled, we have likewise a lively apprehension of Gods infinite mercy and free grace in Christ, offering unto us in him the pardon of all our sinnes, reconciliation and peace with him, and can in our thoughts admire and magnifie this wonderfull love towards us, who are so unworthy to be beloved; heartily bewailing our sinnes committed against God, because we have abused such ineffinable riches of Grace, and earnestly desiring reconciliation, resolve to walke worthy such unspeakable love for the time to come.

4. Sign is  
Appre-  
hension.

A fifth signe is, when we have made some proficiency in selfe-denyall, and can in some measure renounce our own carnall reason, wils, & sinfull lusts, and submit our selves in all the powers of our soules and bodies to the good pleasure of God, as being not onely in himselfe most wise and the chiefe goodnesse, but also so gracious unto us in giving his onely Sonne to effect by his obedience, bitter death

5. Sign is  
Selfe-de-  
nyall.

Chap. 6. and passion that great worke of our Redemption. For this being by faith truly apprehended will make us wholly to devote our selves to his service, and will facilitate that hard work of selfe-denyall, and make us willing in al things to please him, without any respect to our selves or our owne wils.

6. Sign is  
Purifica-  
tion of  
the heart.  
Act. 15.  
9 & 26.  
18.

A sixth signe is, the inward purification of the heart from all sinfull pollution and corruption, and the conversion and turning of it from evill to good; *for faith purifieth the heart*, Act. 15. 9. and applyeth Christ for sanctification as well as for justification, *Act. 26. 18.* It maketh us to forsake evill, and to chuse the good; it taketh away the rebellion of the will, and maketh it pliable to the will of God; it converteth the love of earthly vanities into the love of God and of spirituall and heavenly things; our delight in the creature, to delighting and rejoycing in the Creator; our confidence in the arme of flesh, into affiance in God; our feare of men, into the feare of God; our carnall appetites, into spirituall and holy desires. And this purifying of the heart causeth the changing and renewing of the whole man; as our words and speeches, our actions and whole conversation, from worldlinesse and wickednesse, to holinesse and righteousnesse. For as the first and chiefe wheele of the Clock being put into motion, moveth all the rest, so the heart all the powers and parts of our soules and bodies. The which renewing and changing of the whole man is nothing else but true repentance, which is an inseparable fruit and effect of a lively faith, and are therefore usually in the Scriptures joyned together, and consequently an evident signe wheresoever it is found.

The seventh signe is, hungering and thirsting desires after Christ and his righteousness, the pardon of all our sinnes, and reconciliation with God, joyned with a serious study and earnest endeavour in the use of all good meanes, whereby we may attaine unto them; as the forsaking and renouncing of all our sinnes, which separated between God and us, and the performance of all Christian duties, which are acceptable in his sight.

The eighth signe is, when after these thirsting and hungering desires, we begin to apply Christ and his benefits, and first to beleeve, that Christ may be ours, seeing he is freely offered unto all that will by faith receive him, and that our sinnes through him are remissible, out of Gods infinite mercie and free grace; and then to beleeve that he is ours, and to apply him as belonging unto us by speciall right and propertie; So as we can say with *Thomas, My God, and my Lord*: and with the Spouse in the *Canticles*, *I am my beloveds, and my beloved is mine*: and with holy *Iob*, *I know that my Redeemer liveth, &c.* The which application is an undoubted evidence of faith, seeing none can thus specially apply Christ and the mercies of God in him; but those alone, who by faith have got possession of them, and have not only some apprehension of Gods power, truth, and goodness in themselves, but also of his love, free grace and mercy towards themselves, and feele and taste the comfort and sweetnesse of it in their own hearts and consciences. And this also distinguisheth true justifying faith from the generall faith of the Papists, who dare not apply Christ unto themselves, and hold it to be hereticall presumption in others, because they never had any taste or feeling of the

com-

Chap. 6.

7. Sign is hungering after Christ.

8. Sign is Application of Christ and his benefits.

Joh. 20. 17

28.

Cant. 6.

Job 19.

25.

**Chap. 6.** comforts of Christ, not of Gods free grace and mercy in him.

9<sup>th</sup> Signe  
is new o-  
bedience.

Act. 9. 31.

2<sup>nd</sup> Signe

10<sup>th</sup> Signe

11<sup>th</sup> Signe

12<sup>th</sup> Signe

13<sup>th</sup> Signe

14<sup>th</sup> Signe

15<sup>th</sup> Signe

16<sup>th</sup> Signe

17<sup>th</sup> Signe

18<sup>th</sup> Signe

19<sup>th</sup> Signe

20<sup>th</sup> Signe

21<sup>st</sup> Signe

22<sup>nd</sup> Signe

23<sup>rd</sup> Signe

24<sup>th</sup> Signe

25<sup>th</sup> Signe

26<sup>th</sup> Signe

27<sup>th</sup> Signe

28<sup>th</sup> Signe

29<sup>th</sup> Signe

30<sup>th</sup> Signe

31<sup>st</sup> Signe

32<sup>nd</sup> Signe

33<sup>rd</sup> Signe

34<sup>th</sup> Signe

35<sup>th</sup> Signe

36<sup>th</sup> Signe

37<sup>th</sup> Signe

38<sup>th</sup> Signe

39<sup>th</sup> Signe

40<sup>th</sup> Signe

41<sup>st</sup> Signe

42<sup>nd</sup> Signe

43<sup>rd</sup> Signe

44<sup>th</sup> Signe

45<sup>th</sup> Signe

The ninth signe of a lively Faith is new obedience, which is nothing else, but an earnest desire, and a constant resolution, and endeavour to bring forth the fruits of our faith in good works, to leave all sinne, and to serve, please and glorifie God in the duties of holinesse and righteousnesse all the dayes of our lives. The which obedience is sound and sincere, if these things may be observed in it. First, if it be totall and universall, both in respect of the subject, and also the object. Of the subject in whom it is, if it be of the whole man, not only of the tongue or hand, but also the heart and soule with all its faculties, approving it in our judgements, embracing it with our wils, loving and delighting in it with our hearts and affections. So *David*, *Psal. 119. 10. With my whole heart have I sought thee, &c.* Secondly, of the object when as we labour to conforme our selves to the whole Law of God, in the leaving of all and every sinne which it forbiddeth, and in the imbracing of every vertue, and performing of every dutie which it commendeth and commandeth. So *David*, *Psal. 119. 6. & 18. 22.* And this the faithfull doth, because he beleeveeth every part of Gods will one as well as another, and knowing that all is of God, the same authoritie of God maketh him equally to obey all his commandements. And therefore he that pleaseth himself in leaving some sins, and living in others, or in performing some duties, w<sup>th</sup> a willing neglect of any other in their seasonable opportunities, his obedience is false and counterfeit, and will never be accepted of God.

2.

Secondly, he that yeeldeth this new obedience in



in sinceritie, earnestly desireth to be rightly and thoroughly informed in the whole will of God that he may obey it, and diligently useth the best means, whereby he may attain unto it, both by reading, hearing, conferring with others, and prayer, much rejoycing when God enlighteneth his understanding in the knowledge of any dutie before unknown, that therein he may doe him further service. So *David, Psal. 119. 33, 34.*

*Psal. 119.  
33, 34.  
3.*

Thirdly, he that sincerely obeyeth, expresseth much zeale, and holy anger against all impediments which hinder him in his obedience and service, and useth with his whole endeavour all means to have them removed; especially, his own carnall lusts and sinfull corruptions, and the oppositions of the world and wicked men. So *David, Psal. 119. 115.*

*Psal. 119.  
115.  
4.*

Lastly, it is a signe of this new obedience, when as not only we our selves performe it, but also incite others to joyne with us in it, much rejoycing when we see their forwardnesse, and grieving when we see Gods will and word neglected and disobeyed, *Psal. 119. 136, 139.*

*Psal. 119.  
136, 139.*

And this is that new obedience which being exercised in our good works of piety, righteousness and sobriety, demonstrateth our faith, as the effect doth the cause, and the fruit the tree, and not only approveth it to be sound and sincere to our own consciences, but also sheweth it unto others, according to that, *Iam. 2. 18. I will shew thee my faith, by my works;* and without which our faith is dead, and like a carcassee that hath no breath, as he speaketh, *Iam. 2. 26.*

*Jam. 2.  
18. & 26.*

The tenth signe of faith is, our contempt of the world, with the honours, riches, and pleasures of it,

*10. Signe  
is con-  
tempt  
of the  
in world.*



Chap. 6. in comparison of spirituall grace, and heavenly glory, as we see in the example of *Moses*, *Heb. 11. 25, 26*. For we will never contemne lesser things, till we be assured of better. Copper and brasse are esteemed by those, who never saw silver and gold; glasse beades and bugles by them, who never had any pearles and diamonds: And so earthly trifles are highly valued by those, who have no assurance of heavenly excellencies; But when by faith we have interest in heavenly happinesse, and eternall glory, we may easily contemne all earthly things as meere vanities, which are of no value.

11. Signe *is affiance in God for temporall blessings.* The eleventh signe of faith is, when beleeving Gods promises, wee trust in him for temporall blessings which concerne this life, as well as for eternall happinesse in the life to come. For the truth of Gods word is obliged for the one as well as for the other; and if we have true faith, it will apply all Gods promises which are made to the godly, as well in temporall things (due cautions being observed) as in spirituall and heavenly. So *1 Tim. 4. 8.* And even reason it selfe will teach us, that if by faith we can relye upon God for the greater, we may well trust him also for the lesse. For so our Saviour reasoneth, *Matth. 6. 25.* and the Apostle, *Rom. 8. 32.* which Argument our Lord Christ useth to encourage his Disciples against all worldly crosses and persecutions, *Luk. 12. 32.* If therefore we can relye upon God with peace and patience, in the use of lawfull meanes for temporall benefits, as protection from enemies, preservation from dangers, and supply of all necessities, serving his providence by our honest and just endeavours, and leave the successe unto him, with resolution of contentednesse with

with any event which he shall send, it is an evidence unto us, that we have a true faith. But if we boast never so much of our assurance of faith, that God hath given us his Sonne, and will for his sake pardon our sinnes and save our soules, yet if we have no faith in Gods promises for things present, nor confidence in him for temporall blessings, it is a sign that we have little or no faith. For how shall we beleewe the greater, and despaire of the lesse? How can we be perswaded that God will give us Christ his chiefest jewell, save our soules, and raise our dead bodies out of their dust, and doubt of his truth in supplying of food, raiment, & earthly necessities for the preservation of our lives? And this reason our Saviour useth to convince his Disciples of their weak & smal faith, because they doubted of Gods providence in providing for them food and clothing. *Mat. 6. 30.* Matth. 6. 30.  
If therefore being poor we dare not rest upon Gods promises for the relieving of our wâts, but use fraud and deceit, or any unlawfull courses, to get riches; if being wealthy, and so having a pledge of Gods promises in our own custodie, we dare not yet trust God, but still carke and care, and feare, lest we shall fall into povertie, living in want for fear of wanting, and refusing to releeve the poor, or to give any thing to good uses, lest our state hereby should be impaired: if we dare not relye upon Gods promises, in the use of lawfull means, for the providing for wives & children whilest we live, or after our departure, but rake & scrape, & defraud, and oppresse to get wealth for their maintenance; it is a manifest sign that we have no true faith; especially, if this be the constant course of our lives, and not some slips and failings through weaknesse and infirmity, which we mislike in our selves and labour to reform.

The

Chap. 6.

12. Signe  
is the co-  
comitants  
of faith.  
1. Hope.

1 Cor. 13

Phil. 3. 20

1 Ioh. 3. 3

Rom. 8.  
18.

2 Charity  
1 Cor. 13

The twelfth sign of faith are the concomitants of it: For it never goeth alone, but is accompanied with all other sanctifying and saving graces; more especially, it is attended with a lively hope, which expecteth the fruition of that good which it beleeve-  
veth. And therefore the Apostle joyneth these three together, faith, hope, and charitie, 1 Cor. 13. If a man beleeve-  
th that he shall receive some great benefit promised, he expecteth and waiteth for it at the appointed time. If a malefactor beleeve-  
th his Princes promise, that he will send him a gracious pardon, he will also hope and expect to receive it. If an heire in Nonage beleeve-  
th that he shall have some fair inheritance, he will hope to enjoy it when he cometh to age: and thus it is also in heavenly things. Now he that hath this hope, it will make him heavenly minded, to have his thoughts and con-  
versation there, as the Apostle sheweth, Phil. 3. 20. to contemne the base vanities of the world in com-  
parison of his heavenly inheritance, as a yong Prince doth servile offices, or a poore cottage; to purge himself from all filthie lusts, which would make him unfit for such high advancement, 1 Iohn 3. 3. and finally to indure with patience temporall affli-  
ctions, seeing they are not worthy to be compared with that glory which shall be revealed in him, Rom. 8. 18.

The second concomitant grace of faith, is charity both towards God and our neighbour, 1 Cor. 13. For if we be by faith assured that God loveth us, we will love him againe. If like golden vessels we receive these heavenly rayes of divine love, we will reflect them backe againe. *Cos amoris amor*, love is the whetstone which will sharpen love. If we be-  
leeve

leeve that Christ hath loved us, this love of Christ will constrain us to love him againe, and do all we can to manifest it, 2 Cor. 5. 14. So the Apostle saith, that *We love God, because he loveth us first*, 1 Iohn 4. 19. And as soone as we beleeve that God is our Father, and Christ our head and husband, they become the chiefe objects of our love, and faith setteth all our powers on working to expresse it, according to that, *Gal. 5. 6. Faith worketh by love.*

Chap. 6

2 Cor. 5.

14.

1 Iohn 4.

19.

Gal. 5. 6.

Now if we love God and his Christ, we will long after them, delight in their fellowship, and in that sweet union and communion which we have with them; we will think & meditate on them, bewail their absence, and grieve if at any time for our sins they are estranged from us. If we love them, we will be carefull to please them, we will labour to know their will that we may obey it, we will love that which they love, grace, vertue and goodnes, and them most of all in whom they most excell; we will chiefly hate sinne, because they hate it, and labour to have it abolished, especially in our selves, because it is displeasing in their sight. If we love them, we will thinke all that we can doe or suffer for their sake to be little or nothing, that wee may expresse our love; and we will be ready upon all occasions to part with any thing; goods, lands, fame, libertie, & life it self, when they come in competition with them. And lastly, we will love our neighbours, yea even our enemies for their sake if we have faith and love, especially those that are of the household of faith, because Gods Image is stamped on them: without which love we cannot either love God or beleeve that he loveth us, 1 Iohn. 4.

Gal. 6. 16

1 Iohn 4.

12. 20.

12. 20.

The

Chap. 6.

3. Peace  
of con-  
science.

Rom. 5. 1

Isa. 57.  
21.

The third concomitant grace which accompanieth faith as the fruit of it, is peace of conscience : for being justified by faith we have peace with God, *Rom. 5. 1.* And as the malefactor being condemned is full of feare and terrour, as expecting daily to be brought out to execution, but when he is assured of his pardon and even hath it in his owne custodie, his mind is at quiet and he sleepeth securely as being out of all danger ; so is it in this case. Yea, but many wicked men have much peace, and yet want faith. I answer, that they have no true and sound peace, seeing the Word of God must hold true, that there is no such peace to the wicked, *Isa. 57. 21.* but as they have a counterfeit faith, which is nothing else but carnall presumption, so they have also a counterfeit peace, which is nothing else but carnall securitie. But how may we discern the one from the other ? I answer, first, true peace is the daughter of warre ; and they who enjoy it, have first been assaulted with terrors or troubles of mind, they have beene sensible of their sinnes and of the wrath of God due unto them ; they have beene under the arrest of the Law, the curse denounced in it, and the sentence of death and condemnation, whereby they have beene moved to fly unto Christ, and having applyed him by faith, received their pardon and pleaded it, they have their peace with God. And therefore if no such warre have preceded thy peace, it is false and counterfeit. Secondly, true peace after we enjoy it, is often assaulted with renewed attempts of our spirituall enemies ; for the evill spirits being cast out, will seek to re-enter, and with their tentations disturbe our peace. For if Satan departed from our Saviour himselfe



selfe but for a time, though never any did so soyle  
 and vanquish him, why should any of his members  
 dreame of a continuall and secure peace without  
 disturbance? And therefore if our peace be never  
 interrupted, nor we disquieted, it is a signe of a  
 false peace, and that Satan assaulteth us not, because  
 he holdeth us in quiet possession. Lastly, if our true  
 faith have pacified our consciences and made them  
 peaceable in assurance of justification and remission  
 of sinnes, then hath it also purified the conscience  
 from the pollution of sinne; or at least with Saint  
 Paul we make it our daily exercise to have alwaies  
 our conscience voyd of offence towards God and  
 men, *Act. 24. 16.* And therefore if we daily defile  
 our consciences with knowne sinnes, and with  
 those wicked men of which the Prophet speaketh,  
 be like the troubled Sea when it cannot rest, whose  
 waters cast up myre and dirt, there can be no true  
 peace unto us.

The fourth concomitant grace is spirituall joy, which accompanieth a lively faith as the fruit thereof. For being justified by faith we have peace with God, and rejoyce in hope of the glory of God, *Rom. 5. 1, 2.* Thus he joyneth them together, *Rom. 15. 13.* Now the God of hope fill you with all joy and peace in believing. And the Apostle Peter, *1 Pet. 1. 8.* Whom though now ye see him not, yet believing ye rejoyce with joy unspeakable and full of glory. For when by faith we are assured of the remission of our sinnes, of our reconciliation with God, of our adoption and heavenly inheritance, it is impossible but that our hearts will be filled with joy and rejoycing. What malefactor will not

F

rejoyce

Chap. 6.

Luk. 4.

Act. 24.  
16.

II. 57. 22.

4. Spirituall joy.

Rom. 5.  
1, 2. &  
15. 13.

1 Pet. 1. 8



Chap. 6. rejoyce in his pardon? what man miserably poore,  
 will not rejoyce when he is enriched by finding an  
 hid treasure? what subject will not rejoyce in the  
 favour of his Prince, especially if he so love him as  
 to make him his owne sonne by adoption and heire  
 of his kingdome? we see it *David*, *Psal. 136.* in  
 the Eunuch, *Act. 8. 39.* and in the Apostles, *Act.*  
 5. 41. They therefore who rejoyce not in the glad  
 tidings of the Gospel, but either neglect to heare  
 it, or are soone glutted and weary of hearing it;  
 they who contemne the Sacrament, or receive it  
 onely for custome sake without any joy, the one de-  
 claring and offering, the other feasting and assuring  
 all these benefits unto us, such have no assurance by  
 faith that they doe truly belong unto them. Let us  
 therefore examine our faith by this joy, and that  
 we may not deceive our selves with the false joy  
 of hypocrites (for they also have a kind of joy in  
 hearing the Word, as we see, *Matth. 23. 10.*) let  
 us know that true joy hath these properties.  
 First, it is a great joy exceeding all other joy in  
 earthly things, like unto the joy in *harvest*, or as  
*men rejoyce when they divide the spoyle*, *11a. 9. 3.* Yea  
 it is much above it, as we see in *David*, *Psal. 136.*  
 And therefore the Apostle *Peter* calleth it a joy un-  
 speakable, and full of glory. It is true, that a beleever  
 by reason of that masse of corruption which dwel-  
 leth in him, and because our life here is more ani-  
 mal then spirituall, is not alwayes so sensible of it as  
 of joy in earthly things, but yet the spirituall joy is  
 much more solid and durable; as a man may more  
 sensibly rejoyce in some slight pleasure for a time  
 then in his assurance of a faire inheritance, and yet  
 the

Psal. 136.

4. 6.

Act. 8.

39. &amp; 5.

41.

11a. 9. 3.

11a. 9. 3.

Matth. 23. 10.

11a. 9. 3.

11a. 9. 3.

11a. 9. 3.

11a. 9. 3.

11a. 9. 3.

11a. 9. 3.

11a. 9. 3.

11a. 9. 3.

the joy is nothing so great, sound or lasting; but the other joy, when they come in comparison, doth easily overcome it. Chap 6.

Secondly, true joy though it be not continually, yet it is constant, not like the joy of hypocrites which is but a flash and soone vanisheth; but as faith it selfe never faileth, so neither joy. A false joy is like a fire of thornes, which may make a great blaze and noyse, but soone goeth out; but a true joy is like a fire of solid wood, which though it giveth not so great a blaze, yet more heat, and lasteth longer. It is true, that a Christians joy hath intermissions, and though he hath faith, yet he wanteth this joy in believing, especially when faith is weake and corruption strong; when the conscience is wounded and the spirit afflicted, when he is soyled with some strong tentations, or in the time of spirituall desertion, when God turneth from him his face & favor; but when these clouds are over-blowne and the beames of Gods favour appeare, then will also this heat and comfort of joy be resued and recovered. Lastly, true joy is not overcome with any outward griefe or sorrow, but it sheweth it selfe as well in affliction as prosperity, as the Apostle sheweth, Rom. 5. 3. And this we see in the example of the Apostles, Act. 5. 41. and Paul and Silas, Act. 16. 25. whereas the hypocrites joy vanisheth when the Sunne of persecution and tribulation ariseth, Matth.

13. 21. The fifth concomitant grace accompanying faith is true humility; for we cannot believe in Christ till we come to a sight of our owne vilenesse and unworthinesse, and utterly deny our selves in the worke of our justification and salvation; neither

Rom. 6. 3

Act. 5.

41. &amp;

16. 25.

Matth.

13. 21.

5. Hur

millic.

- Chap. 6.** will Christ dwell in our hearts by faith, till we be thoroughly humbled in the sight and sense of our sin and misery. So *Isa. 57. 15.* *Thus saith the high and lofty One that inhabiteth eternity, whose Name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, &c.* For the more we apprehend Gods mercy by faith, the more sensible we are of our owne misery, and deny our selves; that he may be all in all: whereas on the other side pride and ambitious seeking of our owne glory, and a true faith in Christ, cannot dwell together in the same heart, according to that of our Sa-  
*Joh. 5. 44.* *viour, Ioh. 5. 44. How can ye believe which seeke to know one from another?*
- 6. Prayer.** The sixth concomitant is fervent and hearty prayer; for the Spirit of Adoption is also the Spirit of Supplication, and no sooner are we by faith assured that we are Gods children, but presently we cry in our hearts, *Abba, Father,* *Rom. 8. 15.* So the Apostle telleth us, *Rom. 5. 1.* that being justified by faith we have peace with God through our Lord Iesus Christ; and as soone as we are reconciled by him we have access by faith into this grace wherein we stand, and in all things make our suits known unto him without feare or doubting, *Phil. 4. 6.* Whereas if we beleeve not, we cannot make any true prayer unto God: for how shall they call upon him in whom they have not beleeved? as the Apostle speaketh, *Rom. 10. 14.* Hence it is that it is called the prayer of faith, *Iam. 5. 13.* because they alwaies goe together, neither will we flee unto God by prayer, till we be first by faith perswaded both of Gods power and will to help us, and trust in him as being in himselfe the fountaine of goodnesse, and there-

therefore able, and most gracious unto us in Christ, Chap. 6.  
and therefore ready to heare and help us.

The last signe of a true faith is, when we perse-  
vere in beleevyng Gods promises, though we are  
beaten off with many discouragements, as we see  
in the woman of Canaan, *Matth. 15*. When as we  
still beleeye, though God putteth us off with long  
delayes as he did *Abraham, Rom. 4*. Yea when as  
we can wastle with God in prayer and with strong  
cries when he seemeth to refuse our suite and to  
struggle with us, as we see in *Isaac, Hos. 12. 4*. For  
true faith will take no deniall, but the more God  
seemeth to thrust us from him, the more resolutely  
we will cling unto him: It will not be discouraged  
with delayes, for he that beleeveth will make no  
hast, *Isa. 28. 16*, but will patiently waite upon God  
for the accomplishing of his promises, as best know-  
ing both what to give and when to bestow his  
gifts most seasonably both for his glory and our  
good.

And these are the signes of a true faith, by which  
if we examine our selves we may know whether  
we have it or no. And if we have it, then may we  
with comfort come to the Sacrament in assurance  
that we shall be made partakers of Christ and all his  
benefits. But if we have it not, let us not presume  
to come unto this holy Table, lest coming unwor-  
thily we eat and drinke to our judgement and con-  
demnation. In the meane while let us not content  
our selves to live in this estate and condition, as be-  
ing most fearfull and damnable. For so long as we  
live in our infidelitie, destitute of a lively faith, we  
are in the state of death and condemnation, under  
the curse of the Law, liable to Gods wrath and to

- Chap. 6. the guilt of all the finnes that ever we committed. For as infidelitie in it selfe is a most hainous sinne and horrible blasphemie against God, seeing as the
- 1 Joh. 3. 10. Apostle *Iohn* saith, it *maketh God a lyer*, 1 Joh. 3. 10. whilst he offereth life & salvation in the Gospel by his Sonne which he meaneth not to give; so also doth it give a poisonous and deadly sting unto all other finnes. And whereas no sin could condemne us if we beleaved in Christ, because performing the condition of Gods Covenant, we have his gracious promise, that he will forgive and forget all our finnes without exception of qualitie or number: for want of this faith they shall all be imputed unto us, and bring upon us all that punishment which they have deserved. Again, without faith we cannot doe any thing acceptable unto God; for first our persons must be accepted before our actions can please him, *Heb. 11. 4. 6.* & *Gen. 4. 4.* yea whatsoever is not done in faith is sinne, *Rom. 14. 23.* and even our almesdeeds, prayer, hearing the Word and receiving the Sacrament are odious in Gods sight. Finally, till we beleave, we have no part in Christ nor any of his benefits, seeing by faith alone they are applied, and consequently being out of this true Vine we can doe nothing, *Ioh. 15. 4.* We are destitute of all grace in this life, and of all hope of obtaining glory and happinesse in the life to come.
- And therefore if we find our selves destitute of this grace of faith, let us never be at rest till we have attained unto it; and if we find it weak in us, let us carefully use all meanes whereby it may be strengthened.
- I. And first, for the strengthening of our faith, let us meditate on the gracious promises of the Go-



foel which are made to all beleieving sinners, and perswade our selves that they are most assured, seeing God is both true of his word, yea Truth it selfe, and omnipotent to performe whatsoever he hath promised.

Secondly, on the infinitnesse of Gods mercies, which are above all his works, and farre exceed the finnes of all the world, as much as the whole Ocean doth a small drop; yea more, then the whole frame of heaven and earth the smallest sand or mote in the Sun; so that he is both able and ready to forgive many finnes as soone as few, and the greatest as well as the least.

Thirdly, let us meditate on the All-sufficiency of Christs merits, and the infinite price and vertue of his death and bloud, and that it is such a precious Balsome, that it can as easily cure deepe festered sores as the smallest greene wound or little scratch, and cure desperate diseases as soone as the least infirmities.

Fourthly, let us meditate on Gods free covenant of Grace, wherein the Lord promisseth that he will forgive and forget all our finnes, the which is not made on the condition of our workes and worthinesse, but onely of faith which bringeth forth the fruit of unfained repentance.

Fifthly, on the indefinitnesse of Gods gracious promises, which except no finnes, nor exclude any sinners, whensoever they turne unto him by unfained repentance.

Lastly, that it is not left unto our choice whether we will beleieve or not beleieve, but pressed upon us by an absolute command, that we beleieve in Christ, and that in him we shall have the pardon of our sins,



Chap. 6. reconciliation with God; and everlasting salvation; which that we may doe, the Lord condescending to our weaknesse, hath given unto us his Word and Sacraments to beget and increase this faith in us as that we may beleewe.

2. Means. Secondly, if we would have this faith, let us diligently heare the Word of God preached, make high account of it and lay it up as a precious treasure in our hearts, as being the onely ordinary meanes of begetting faith in us, *Rom. 10. 17.*

*Rom. 10.*

17.

3. Means.

*Act. 24.*

16.

1 *Tim. 1.*

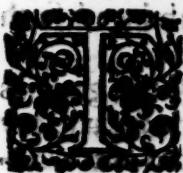
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Lastly, let us exercise our selves daily with the Apostle in keeping our consciences pure and undefiled in the sight of God and men, especially from knowne sinnes both great and small, seeing these will wound, wast and weaken our faith if we live in them. For faith and a good conscience goe together, as we see, *1 Tim. 1. 5.*



## C H A P. VII.

*We must examine our Repentance.*



He third thing wherein we are to examine our selves, is, whether we have hearty and unfained Repentance for our sinnes; the which is an inseparable fruit of a lively faith.

For when we are assured of Gods infinite mercy, and the all-sufficiencie of Christs merits and satisfaction for our sinnes, then do we turne from them unto God by unfained repentance in hope of pardon, and when we are assured of Gods love and fa-

your in Christ; then doe we love him again, and are unsaindly sorry that we have offended him, who so loveth us, and whom we so love, and are carefull to amend our lives, that we may please and serve him for the time to come.

Now this Repentance is a sound and serious What  
conversion of the sinner from sinne unto God; a for- Repen-  
saking of all evils, and a cleaving to that which is- tance is.  
good. Or it is a grace of Gods holy Spirit, which  
worketh a change in the whole man from his old  
sinfull corruptions to holinesse and new obedience.  
It worketh a change both in all our faculties of our  
soules; and in all the powers and parts of our bo-  
dies. A change in our mindes and understandings,  
from ignorance to knowledge. In our judgements,  
making them to contemne those earthly vanities  
which we most esteemed, and highly to prize the  
spirituall and heavenly excellencies which we for-  
merly despised. In our cogitations, taking them off  
from things beneath, and fixing them on things a-  
bove. In our memories, blotting out of them tri-  
fling and sinfull vanities, and imprinting in them  
holy notions and instructions. In our consciences,  
making them sensible, that before were seared, and  
peaceable, which were before turbulent, being de-  
filed with dead works. In our wils, changing them  
from averfenesse to good and perversenesse in evill,  
to a conformitie in all things to the will of God, and  
a quiet submission unto his good pleasure. In our  
hearts, changing them from their stony hardnesse  
to a fleshie softnesse; and from infidelitie, impeni-  
tencie, and carnall securitie, to faith, repentance, and  
Christian watchfulnesse. In our affections, from their  
corruption and disorder, to puritie, sanctitie and an  
holy

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**Chap. 7.** holy rectitude: So that we now love that good we formerly loathed; & loath that evil we formerly loved; we trust not in the creature, but in the Creator; we feare not man, but God; we rejoyce not in the pleasures of sinne and worldly vanities, but in God and in spirituall excellencies. Thus we are to examine if there be a change in our bodies; and in the parts and members of them, and if now they be the instruments of righteousness unto God, as they were formerly the instruments of unrighteousnesse unto sinne; if our eyes which beheld nothing but vanitie, doe now behold the works of God, that we may glorifie his wisdom, power, and goodness in them; if our eares attentive to wanton and wicked discourses, be now open to the hearing of the Word; and to holy and religious conferences; if our tongues which were the instruments of Gods dishonour in speaking profanely, be now the trumpets of Gods praise, and become our glory in glorifying our Creator and Redeemer: And finally, if our hands which were the instruments of all wicked actions, be now employed and exercised in good works.

And this is that Repentance and sound conversion unto God; which is generally required of all Christians, without which neither their persons nor actions can be accepted of God. Now more especially, there are required the exercise and acting of certaine branches of it, by all those that will come as worthy guests to the Lords Table.

Of sorrow for sinne.

The first is an hearty and upstained sorrow for all our finnes; not out of a servile feare of punishment, from which Christ hath freed us by his full satisfaction unto Gods justice, by his death and sufferings.

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so that there is now no condemnation to those that are in him; but out of filiall love proceeding from faith and the grace of Adoption, because we have offended and displeased our gracious Father, crucified our blessed Saviour, and caused the Lord of life to be put unto a shamefull death, and grieved Gods holy Spirit in us by our finnes. So the prodigall sonne expresseth the sorrow of a childe, for offending of a loving father, *Luk. 15. 18, 21.* And the Prophet *Zachary* expresseth this to be the chief cause of the faithfule mourning, because by their finnes they had pierced their Saviour; *Zach. 12. 10.*

Chap. 7.

Rom. 8.

1.

Luk. 15.

18, 21.

Zach. 12.

10.

The second is, a true hatred of all sinne, as it is sinne, that is, the transgression of Gods holy Law, and an offence against his Majestie; whereby he is justly displeased with us; which is alwayes joyned with the averſation of the will, and with a loathing of it in our hearts, yea of our selves, because we have been defiled in this filthy puddle. But above all other finnes, this hatred is to be extended unto those sins of which we are most guiltie, and where-with we have most offended God, and wounded our own consciences.

Of hatred of sinne.

Ezek. 20.

43. & 36.

31.

Job 42.

6.

Now that we may thus hate sinne, let us consider first, what it is in its own nature, and secondly, the effects and fruits of it. In its own nature, it is the greatest evill, which is more to be shunned then death or hell; a rebellion against an infinite Majestic and supreme goodnes; a violation of his will, which is the rule of justice; a transgression of his most holy Law, the most ugly and fouleſt deformitie, of infinite guilt and deserving the greatest punishment.

What sin is in its own nature.

The effects of it, are all the evils and miseries of this life; all the punishments of soule, body, and state, sinne.

The effects of sinne.

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**Chap. 7.** state, and endlesse, and intolerable torments in the life to come, separation from Gods presence, deprivation of his favour, losse of joy, and sense of all sorrow and misery.

**Of Amendment of life.**

The last is amendment of life, consisting in an earnest desire, a settled resolution, and serious indeavour, to leave and forsake all our sins, and serve God in the contrary duties of holinesse and righteousness all the daies of our lives. And this is the touchstone, whereby we may try our sorrow for sinne and hatred of it, whether they be true and unfained, or false & counterfeit. For if we truly bewaile our finnes, we will hate and loath them; if we abhor them, we will forsake them; if we repent unfainedly, we will also amend; whereof it is that these in the Scriptures are usually conjoynd. And therefore though we bewaile our sinne even with many tears, confesse and exclaim against them with our mouths, yet if there be no amendment, but a voluntary returning unto them as a dog to his vomit, or a sow to her wallowing in the mire, there can be no true repentance. Nor but that it is possible for a true penitent to relapse into the same sin repented of, through violence of temptation and strength of corruption; but willingly to continue in sin, and voluntarily to run on in our former wicked courses, and truly to repent, are quite opposite and cannot stand together.

**Of the necessity of Repentance.**

And thus we see what that repentance is which is required of all those who will come as worthy guests to the Lords Table. The necessity whereof may appeare by divers Reasons.

**1. Reason.**

First, because none have any right or title to the seales of the covenant; who have no interest in the covenant it selfe; but none have interest in the covenant,



*We must examine our Repentance.* 77

nant, who performe not the condition, that is, who Chap. 7.  
have not a lively faith, and whosoever have it, they  
bring forth the fruits of unfained repentance; seeing  
these inseparably goe together. So *Mar. 1. 15.* Re- Mar. 1. 15.  
pent and beleve the Gospel.

Secondly, because none under the law were ad- 3. Reason.  
mitted to the Pasleover being legally unclean, be-  
fore they were purged, purified and prepared by low  
gall purifications, which figured our cleansing of justifi- Num. 9. 6  
cation by faith in Christs blood, and of sanctification Joh. 11.  
by his Spirit, renewing us by unfained repentance. 15.

Thirdly, because if we come in our impenitencie, 3. Reason.  
having our consciences defiled with knowne faults,  
we shall profane the holy things of God, and make  
them unprofitable, yea hurtfull unto us. So *Titus 1.* Tit. 1. 15.

*15. Unto the pure all things are pure; but unto them  
that are defiled and unbelieving is nothing pure, &c.*

And this the Prophet sheweth in those legall pollu-  
tions, *Hab. 2. 13, 14.* And therefore let us with Hab. 2.  
*David*, first wash our hands in innocencie, and then 13. 14.  
compassse the Altar, *Psal. 26. 6.* Psal. 26. 6

Fourthly, because if we come defiled in our sins  
without repentance, to performe the most holy ser-  
vices unto God, all we do is abominable in his sight.

So the Sacrifices of the wicked, *Pro. 21. 27.* their Pro. 21.  
prayers, *Pro. 15. 8. 28. 9.* their profession of religi- 27.

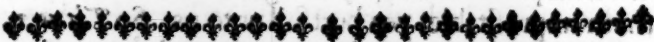
on, *Psal. 50. 16.* their new moones and sollemne and 15. 8.  
feasts and oblations. So *Esay 1. 13.* Bring no more and 28. 9  
divine oblations, incense is an abomination unto me. Psa. 50.

*ver. 14. Your new moones and your appointed feasts,* 16.  
*my soule hateth;* *Ec. 1. 15. 16.* So *Ier. 6. 30.* Esa. 1. 13.  
*Amos 5.* Ier. 6. 20.

*5. 22. Esal. 66. 3.* And therefore if we will come Amos 5.  
worthily to this holy Table, *Let us draw near with a* 22.  
*true heart, with full assurance of faith, having our* Esa. 66. 3.  
*hearts*

Chap. 8. *hearts sprinkled from an evil conscience, and our bodies with pure water.* Heb. 10. 22.

22. Lastly, because if we come without repentance to the Lords Table, we shall be unfit to feed upon this spirituall food of our soules, as having no stomach nor appetite unto it. For untill we have a true sense of our sins, and unfained sorrow for them, we will not desire to have our pardon sealed; till we feele our owne emptines; we will not seeke to have a fulnes in Christ; and unlesse we see our owne nakednes, vilenes and deformities, we will not hunger after Christ, nor to be clothed and covered with his righteousness and obedience.



## CHAP. VIII.

### *Of the signes of Repentance.*

**A**ND thus having shewed the necessitie of repentance to the well performing of this holy action; let us in the next place examine our selves, whether we have it or no by these signes and evidences of it.

1. *Signes* First, if our hearts have been rightly prepared for it by the preaching of the law, discovering our sins, convincing us of them, bringing us under the curse, shewing unto us our great miseries, both in respect of sin and punishment, whereby our hard hearts have been broken and mollified, and we thoroughly humbled in the sense of our wretchednesse. And whether we doe not now love and delight in the law.

law, because it hath thus discovered our wretched estate, both in respect of sin and misery, that wee might thereby be brought to deny our selves and flee unto Christ.

Secondly, let us examine if our repentance have sprung from a right root, that is, a lively faith, assuring us of the love of God in the remission of our sins, and inflaming our hearts with love towards God again, whereby we are made sorry for offending him, and careful to please him, not out of a servile fear of condemnation, from which Christ hath freed us, but out of filial affection, because we have offended and dishonoured our gracious Father, who hath so loved us, and whom we so love: whether we hate sinne because God hates it, and not because it makes us odious to men, and shun and forsake it, because he forbids and condemns it, and not for carnall and worldly respects, as because it makes us obnoxious to humane lawes, or deprives us of our worldly pleasures, profits, or preferments. And finally, whether we so abhorre it out of our love to God, that no earthly hire would perswade us to commit it, and much lesse to live in it, though there were no Heaven to reward us, nor Hell to punish us.

The third signe of true repentance is the universality of it. In which respect we must examine if it be totall in respect of the subjects. First if it be in the whole man, as well the inward affections, as the outward actions, the will as well as the deed. Secondly, in respect of the object, if we repent of all sins, one as well as another, and labour to reforme all our thoughts, words and works according to all and every of Gods commandments, labouring daily to be further

2. Signe.

1. Signe.

2. Signe.

3. Signe.

4. Signe.

5. Signe.

**Chap. 8.** further inlightned in the knowledge of Gods Law; that sinne being more and more discovered, we may the better be directed and enabled to forsake and mortifie it; and greatly rejoycing when God hath made knowne some sinne unto us, which before we knew not to be sin, though in former times it were never so pleasing or profitable, that we may hate and forsake it for the time to come.

**Iob 13.**  
**23.**

**4. Signe.** The fourth signe is a distinct sense of our particular finnes, and an heartie sorrow for them. And when as we doe not content our selves to acknowledge them in the whole lump, and in some generalities, but do set them in order before us, that we may severally bewaile them, and work our hearts to a true hatred of them, especially when as we judge our selves for our secret finnes, and can as heartily grieve for them, though none take notice of them but God and our owne consciences, as for those which having been openly committed in the sight of men, have exposed us to shame or punishment.

**5. Signe.** The fifth sign is, if we can hate and bewaile those sins most, which in the state of corruption we loved best, & took in them greatest delight, because thereby we have most dishonoured and displeased God, and defiled & wounded our own consciences; and if we with more love and earnest industrie embrace those vertues, and practise those duties which are most opposite to those finnes, that we may glorifie God by our contrary endeavours. If we can hate that sin most unto which our corrupt nature still inclineth, and keep the strictest watch over it, that it surprize us not at any waies. If we strive to forsake small finnes as well as great, and think none so little, that

that we may willingly live in it, avoyding not onely  
sin it self, but even all appearance of it, *1 Thes. 5. 22.* Chap. 8.  
If we doe hate not only those finnes which make us *1 Thes.*  
odious unto men; but also those which they ap- *5. 22.*  
plaunder and reward. And finally, if we hate and be-  
waile sinne, as in all others, so especially and above all  
in our selves.

The sixth signe is, if we hate and shun the means *6. Signe*  
and occasions of sin, as well as the sin it self; as idlenesse,  
ill company, all alluring objects, neglect of the  
word. And on the other side use all good means in-  
abling us to the contrary vertues and holy duties, es-  
pecially if we willingly hearken to reproofes in the  
publike ministerie, and to private admonitions and  
reprehensions, loving those who admonish and re-  
prove us out of their care to keep us from sinne, and  
to bring us out of it by unfained repentance.

The seventh signe of true repentance is, if we *7. Signe*  
loath and forsake sinne in our hearts and inward af-  
fections, as well as in our outward actions; yea  
when above all other parts wee watch over our  
hearts, *Pro. 4. 23.* and with greatest care purge it *Pro. 4. 23*  
from all spirituall defilements, that we may devote  
it to Gods service, *Pro. 23. 26.* For even an hypo- *Pro. 23.*  
crite or civill worldling may abstaine from the out- *26.*  
ward acts of sinne, as swearing, whoring, drunken-  
nesse, oppression, deceit, theft, &c. and yet re-  
taine them in his heart by liking and loving them  
still; and he may contrariwise perform both religi-  
ous and moral duties, and yet loath them in his heart.  
Even as on the other side a true Christian may fall  
into such finnes as he abhorres in his heart, and omit  
those holy and christian duties in which he most de-  
lighteth. As we see in the example of Saint Paul,

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who



**Chap. 8.** who saith of himselfe, *Rom. 7. 19.* The good that I would, I doe not; but the evill which I would not, that I doe; and though he delighted in the law of God in the inner man, yet by the law of his members warring against the law of his minde, he was led captive to sin. But this the other plainly inverteth, and saith, I doe the good I hate, and leave undone the evill which I love. So that sinfull corruption is driven only out of the suburbs, and is retreated into the city and chiefe cittadell. It is not purged away, but onely for some worldly ends and respects restrained; it remaineth in its full strength and vigour, though it lurketh in secret and appeareth not, like poison in a frozen Serpent, a bandog in a chaine, a thief in prison fettered, manacled and loaden with boults; all which retaine still their nature and disposition, though they are hindered from exercising them in their outward acts, either by fear of punishment, hope of reward, shame, or want of opportunitee.

**8. Signe.** The eight signe is, when we bewaile more the sin then the smart, and desire more to be freed from the guilt and corruption, then the punishment and pain of it. Thus *David* desireth chiefly, and in the first place, that God would take away his iniquitie: but as for the punishment, hee rather desireth that it might light upon himself and his fathers house, then upon the people, who (as he thought) had not deserved it, *2 Sam. 24. 10. 17.* whereas *Pharaoh* prayeth to be delivered rather from the punishment, then from his sinne and hardnesse of heart. And so *Simon Magnus* would have *Peter* pray, that none of those evils which he threatned might come upon him; but desireth not to have his sins pardoned, which were the cause of them, *Acts 8. 24.*

**Acts 8.**  
24.

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The ninth signe is constancie in our repentance, when as with *David* we set our sins continually in our sight, that we may the more bewaile, hate and turne from them, *Psal. 51. 3.* and like him do make our teares to be our ordinarie food day and night; whereas the hypocrites and civill worldlings repentance, is onely by fits and fashes, using it as some do Physicke, onely when their stomachs are surfeited; or their bodies surcharged with grosse humours, which cause present paine or danger; once in a year or at Spring and Fall against their habituall diseases, that they may not breake out into further mischief: neither doe they make it their daily exercise, but sometime and that seldome, as when they are wrought upon by some powerfull Sermon convincing them of their finnes, and terrifying them with threatnings of Gods approaching judgements, when they are in danger of some great affliction, or already feeble the lash of the whip; or like many Papists, in time of Lent or on good Friday, when they come to Confession, that quitting the score of conscience they may beginne afresh upon a new reckoning.

A tenth signe of true repentance is, when as our sorrow for sinne driveth us unto God, that we may humble our selves like his children under his hand, acknowledging our iniquities and craving pardon, upon resolution and promise of future amendment. And when as it doth not weaken our faith in applying Christ and his benefits, nor discourage us from prayer, that we may obtain mercy and forgiveness, but maketh us with greater confidence to approach unto the throne of Grace in assurance that our suits shall be heard and granted. But when our sorrow

**Chap. 8.** for sinne weakneth our faith, hindereth our prayers, driveth us from God and hindereth us from receiving comfort in his mercies and Christs merits; or when we are moved thereby to seeke for ease in musick, in every company or any carnall delights, or the use of any other unlawfull meanes to put off or qualifie these qualms of grief; or when with *Judas* and *Saul* it bringeth us into despaire of Gods mercies, and maketh us to runne to Witches, or to seek ease in untimely death, then is it worldly and wicked sorrow, and such a repentance as above all other our finnes is most to be repented of.

**11. Sign.**

The eleventh signe is, when our sorrow for sinne past is attended with reformation and amendment for the time to come. For if we sincerely bewaile our finnes, then will we unfainedly hate them as being the causes of our griefe: and what we abhor, that will we carefully shun, and embrace and practise the contrary vertues and holy duties. But the sorrow and tears of hypocrites and worldlings doe not cleanse them, but being seemingly purged they returne to their old corruptions like a dog to his vomit, and like a sow to wallow in the mire: for though they be outwardly washed, yet they retain their brutish nature and uncleane disposition. They hang downe their heads whilest the storme lasteth, but that being overblowne they returne unto their wonted state and condition. And of this we have examples in *Pharaoh*, *Esaú*, *Ahab*, the people of *Israel* in the wilderness, and under the Judges and Kings in time past; and in our owne dayes in many uncleane persons, drunkards, liars, deceivers, covetous men and oppressors, and generally in all carnall Gospellers after they have beene at the Communion,

munion, in Papists when they come from confession, and in many after some generall visitation of pestilence, or when they have been recovered out of dangerous sicknesse.

The twelfth signe is, when we can seriously repent that we have no sooner repented, but have mis-spent a great part of our time in the unfruitfull workes of darknesse, and in doing those things whereof we are now ashamed; and when having repented we can be heartily sorry that we are no more sorry for our sinnes; and bewaile the hardnesse of our hearts because we can no more heartily bewaile them. For civill worldlings and hypocrites doe delay their repentance from time to time, till they are forcibly put upon it by some imminent danger or present judgement. And when they seemingly repent, they take some contentment, that by deferring their amendment they have been satiate with their former sinnes, and now delight themselves in thinking and speaking of their passed sinfull pleasures. Finally, they rest in the least measure of sorrow as sufficient, and thinke that God will be well satisfied with a strained teare or forced sigh, with a [Lord have mercy upon me] or a generall confession that we are all sinners.

The last signe is the serious practise of our repentance in those effects or properties which are excellently set downe by the Apostle, 2 Cor. 7. 11. The first whereof is Carefulnesse, the which hath a twofold object; the first is for the remission of our sins, justification and reconciliation with God, which we seriously study and endeavour to be assured of by a lively faith applying unto us Christ and his righteousness.

12. Signe

The last sign is when we find in us these properties of repentance.

2 Cor. 7. 11.

1. Propertie is Carefulnesse.

## 86 Of the signes of Repentance.

Chap. 8. **Carefulnesse.** The which study chiefly appeareth in new  
 A.C. 2. Converts, as those Iews, *Act. 2. 39.* the Apostle  
 29. & 9. 6. *Paul, Act. 9. 6.* in *Cornelius, Act. 10. 33.* and the  
 & 10. 33. Iaylor, *Act. 16. 30.* The which is joynd with a  
 & 16. 30. full resolution to spare for no cost nor pains to com-  
 passe that which we so much esteeme and desire,  
 in using all meanes which God hath ordained for  
 this purpose.

The second object of this Carefulnesse is, that af-  
 ter we have attained unto a good estate that we  
 continue in it, and doe not lose it againe by return-  
 ing to our sinfull corruptions, whereby God would  
 be displeased with us. And to this end we will  
 carefully watch over our selves, that after we are  
 once washed, we be not againe defiled; we will  
 use all meanes whereby we may be strengthened  
 against all tentations; we will shunne all sinnes  
 whereby God is offended; not onely such as are hai-  
 nous, but those that seeme least, even the first mo-  
 tions and acts of concupiscence; yea the means and  
 occasions as well as the sinnes themselves: we will  
 be careful to please God in all Christian duties; not  
 onely hearing, reading, meditating, praying, but  
 also by walking uprightly and diligently in our par-  
 ticular callings as in Gods sight: we will shew this  
 care, not onely in performing of all those duties  
 which he requireth, but also as much as in us lieth;  
 in that manner and measure as he hath prescribed,  
 watchfully apprehending all opportunities of any  
 service whereby we may glorifie God. And finally,  
 our chiefe care will be that we may daily grow  
 in grace, and grow stronger in all Christian abilities;  
 and that we doe not through negligence suffer  
 Gods



Gods graces to decay and decrease in us, and that we doe not intermit any Christian duties, nor yet grow more faint, formall and sluggish in them. Chap. 8.

The second proprietie is clearing; and it is either of justification, when Satan or our own consciences accusing us, we doe cleare our selves from the guilt of sinne by pleading Christs full satisfaction by his death and obedience; or, of sanctification, when as having been overtaken with some temptation, and defiled by some sinnes, which contrary to our purpose and resolution we have fallne into, we labour to cleare our consciences of them, by casting out these unwelcome guests, and not suffering them to lodge one night longer with us. And this we doe when by renewing of our faith and repentance we get an acquittance and discharge from God, as it were anew signed with his owne hand, and sealed afresh with the blood of Christ. And whereas the worldling and hypocrite take no further care then to stop the voyce of conscience, and escape the present arrest by bribing the Sergeant or making him drunke; the true penitent laboureth with God his Creditour and Indge, to have his debt forgiven and his account cleared, that he may goe without danger of new arrests, and may have his conscience, which was a witness against him, to become a witness on his side, clearing and excusing him as much as it did formerly accuse and condemne him.

The third proprietie or effect of true repentance is indignation; and that first against our selves, because by our sinnes we have offended our God so good and gracious, who hath so dearly loved us, and whom we so dearly love; for the base hire of earthly trifles. that we have defiled our soules and bodies

The second proprietie is clearing.

The third property, indignation.

Chap. 8. in this filthy puddle for things of no value, which nothing could cleanse but the precious blood of Christ: that wee have broken our peace with God, and lost the peace of conscience and joy in beleeving, for things that profit not, nor bring any true contentment: that we have estranged Gods face and favour from us, weakened our faith, impaired our spirituall graces, and hazarded our everlasting salvation for worldly vanities, which are of no worth, momentany and mutable; the which being rightly considered must needs vex our soules, and incense our hearts with an holy anger against our selves for our folly and madnesse. Secondly, we shall also shew this holy indignation against our sins, as being the causes of all these evils, by being highly displeased with them because they have displeased God, hating them with mortall hatred as our chiefest enemies, and turning away our eyes from them as the greatest deformities, and most filthy and loathsome objects, casting them away as the Iewes their idols of silver and gold, like a menstruous cloath, and saying unto them, Get ye hence, *Isa.* 30.22. And this holy indignation was in *David* against himselfe for his folly in envying the momentany prosperitie of the wicked, *Psal* 73.23. and for numbring the people, *1 Chron.* 21. 8. Whereas if we can allow our selves in our sinfull courses, if we continue still in league and love of them, then though we sorrow for them never so much, it is but a worldly and carnall sorrow, and no true sign of unfained repentance.

*Isa.* 30.  
22.

*Psal.* 73.  
22.

*1 Chron.*  
21.8.

The  
fourth  
property  
is feare.

The fourth property is godly feare; namely, that we doe againe relapse into sinne for the time to come, and so move the Lord to turne away from us

in

in his just displeasure his face and favour. The which feare ariseth partly from the experience which we have formerly had of the strength of our corruptions, and the manifold miseries into which they have plunged us; and partly from the sense of our owne frailty and weaknesse, compared with the might and malice, the policie and crueltie of our spirituall enemies. And this the Apostle requireth as a singular preservative against sin, *Phil. 2. 12. Worke out your own salvation with feare and trembling.* And David, *Psal. 4. 4. stand in awe and sinne not.* And this maketh us blessed, *Pra. 28. 14. Blessed is the man that feareth alwaies,* because it is a speciall meanes to keepe us from sin, as the words following doe inferre. And this is a fruit of true repentance, for he that hath felt the sting of sin, the smart of his sorrow, the burning heat of Gods incensed anger, the weight of the Legall curse, the torments of a wounded spirit, the tortures of an accusing conscience, and the very flashings of hell fire, will for ever after feare to fall into sinne, which is the cause of all these evils: even as he who hath felt the smart of the whip, will ever after feare the lash of it; he that hath beene a slave in the Gallies, will feare to come again into that cruell bondage; or as he that hath beene upon the wrack, will even tremble if he be in danger of the like torture. And as this feare alwaies accompanieth true repentance, so when men are voyde of it, and rashly rush upon any actions securely and presumptuously, it is an evident sign, that they never had any sight or sense of their sin and misery, nor ever unfainedly repented of them.

Phil. 2.  
12.  
Psal. 4. 4.  
Pro. 28.  
14.

The fifth propercie is vehement desire, the object whereof is twofold, the first is that we may be more

The fifth propercie is desire.

Chap. 8.

more and more assured of our justification and freedom from sinne, both in respect of the guilt and punishment, and of our reconciliation and peace with God; and also that we are by sanctification more and more delivered from the power and dominion of it, and have our sinfull corruptions mortified and abated in us. For we are but in part regenerate, and the reliques of corruption still remaining in us, doe continually make warre against the spirituall part, and often foyle it, leading us captive unto sinne: we are recovered from death to life, but yet remaine still sicke and weake; we are cured of our deadly wounds of sinne, and the core of our corruption is drawn out, but we are not thoroughly healed, but still some sores, though not mortall, remaine in us; and how then can the true penitent but earnestly desire a full recovery of health, and strength, and with the Apostle, to be wholly delivered from this body of death? How can he chuse but long fervently for a perfect cure? How zealously doth he sue and seek unto the throne of grace, for the support and assistance of Gods holy Spirit, that being strengthened thereby he may not be overcome of temptation, and displease his gracious God by relapsing into sinne? And as he vehemently desireth to be freed from the bondage of sinne; so also that he may become the servant of righteousness, and daily bring forth more and better fruits of new obedience, that God may be glorified, and he assured of his owne salvation. For though we live the life of grace, yet through the strength of corruption remaining in us, our actions and motions in the duties of holinesse are weake and imperfect, like those of an infant and little babe

in

in Christ, and who in this state longeth not after ripe age, that he may attaine more strength? we are revived out of our sinfull state of death, like *Lazarus*, by the powerfull word of Christ, but we come forth bound hand and foot with the grave-clothes of our corruptions, unable to goe in the wayes of Godlinesse, till by his holy Spirit he loose them off, and set us at libertie: we are redeemed and delivered out of the bondage of sinne and Satanas, but we still remaine so stiffe and lame with the boulds and fetters of our corruptions, that though we earnestly desire to run swiftly in the Christian race, that we may obtain the garland, yet we halt and limpe, and goe slowly forwards towards the goale, unlesse God inable us by his Spirit. And therefore the faithfull sue and seeke unto God for new supplies of spirituall grace and strength, fervently desiring that they may daily make more and better speed in the Christian course, and crying out with the Church, *Cant. 1. 4. Draw me, and I will run after thee*; and desire with *David*, to have their hearts more enlarged, that they may run the way of Gods commandements, *Psal. 119. 32.* fervently wishing to have their wayes so directed, that they may keep Gods Statutes. *vers. 5.* Now these desires are not faint and fickle, but fervent and constant, and as the Apostle here calleth them, vehement desires.

The sixth propertie is zeale, which alwayes followeth such desires as are vehement and fervent. For when out of our ardent love, we desire to enjoy the thing beloved, then doe we pursue it with earnestnesse and courage, resolving to overcome all difficulties, and to remove all impediments which hinder our desires. And thus the true penitent coming

Cant. 1.

Psal. 119.  
32. & v. 5.The sixth  
propertie  
is zeale.



Chap. 8.

ing out of the state of sinne and death, resolveth to spend the remainder of his dayes in the service of God; that he may glorifie him by his new obedience, whom formerly he had dishonoured by his sinnes, and not in a cold and remisse manner, but with all fervencie of zeale, valiantly encountring all crosses and lets that hinder him in his course. And because he hath been formerly slacke in Gods service, and hath mis-spent too many of his dayes, and too much of his strength about worldly vanities, and in the service of sinne and Satan, therefore he laboureth to redeeme this lost time, by doubling his diligence, and using all zealous endeavour to glorifie God in all Christian and Religious duties; and so much the rather, because not knowing how little time remaineth of the day of life, we will make the more speed, that we may not be benighted before we can come to our journeyes end. *Eph. 5. 16. Heb.*

*Eph. 5.  
16.*

*Heb. 4. 1.*

The se-  
venth  
propertie  
as re-  
venge.

4. 1.

The last propertie of true repentance is holy revenge, the which is an inseparable fruit of the penitents zeale. For if we be truly zealous of Gods glory, then will we be professed enemies to our sinnes and corruptions, whereby we have dishonoured and displeased him. And this enmitie will cause us to make warre against them, and to use all our strength and endeavour to take on them the sharpest revenge we can, in subduing and mortifying them, in crucifying the flesh with the lusts thereof, and keeping under the body of sinne, beating this slave (as it were) black and blue, that we may bring it into subjection unto our spirituall part, *1 Cor. 9. 27.* But especially we must take this revenge on our flesh in mortifying those sinnes and corrupt-

*1 Cor. 9.  
27.*

corruptions in us, in which naturally it most delighteth, as its chiefest darlings and favourites, and are as deare unto it, as its right hand or eye; even as he that mortally hateth an enemy, doth not only revenge himselfe upon his person, but crosseth and hindereth him what he can in all his delights, especially, if they strengthen him in his enmitie, and enable him to foyle and vanquish him. Yea, we must take this revenge on the flesh, not only in restraining it from things sinfull and unlawfull, but also from those which are in their own nature lawfull, if the flesh hath formerly abused them to sinne, either by doating on them immoderately, preferring them before spirituall and divine excellencies, or by using them in excesse, or spending too much precious time about them, or making them means and instruments to further us in the atchieving of bad ends and actions. Thus those that have too far given way to their Christian libertie in the use of things indifferent, repenting of this sin, will restrain themselves in the lawfull use of it. They that have offended in the excessive use of recreations, repenting hereof, wil use lesse liberty herein then others lawfully take, and become so much the more diligent and painfull in their particular callings. Those that have offended in gluttony, and drunkennesse, repenting will punish the flesh with fasting and abstinence; those that have exceeded in bravery, will crosse the flesh in using more then ordinary plainnesse; and those that have sinned by covetousnesse, will take revenge on this sinne, when they repent, by imploying their goods well gotten to good uses, and the liberrall reliefe of the poore. And if we truly repent, we shall finde this readinesse in us, to take revenge

Chap. 9.

on our sinfull flesh; whereas on the other side, if we can finde no such enmity against our corruptions, but that still we are in league and liking with them, if we handle them delicately, and are loath to keep them under severe discipline; if we be so farte from taking revenge on the flesh, that we pamper it both with unlawfull lusts about things that are evill, and giving libertie unto it, to use lawfull things immoderately and in excesse, it is an evidenc unto us, that we have not yet attained unto true repentance.



## C H A P. IX.

*Of the meanes of Repentance.*

And these are the signes of repentance, according to which if we examine our selves, we may know whether we have it or no. If we finde we have it, we may come with comfort to this holy Feast, being invited unto it as worthy guests. If not, we must not approach to this Table; because we shall come in our finnes, and receiving this Sacrament unworthily we shall be guiltie of the body and blood of the Lord: yet let us not content our selves in this estate, seeing so long as we continue in our impenitencie, we have nothing to doo with Christ, the covenant of grace, or with any of the promises of the Gospel, unto which the Sacraments are annexed as scales; and consequently remaine in the state of death and condemnation: But  
let

let us carefully use all good meanes whereby we may attaine unto this repentance, and so come as worthy guests to the Lords Table.

Now these meanes are divers. The first is a serious examination and consideration of our manifold and grievous sinnes, and the fearfull punishments which by them we have justly deserved; the which I will here but touch, having els where fully handled it. We must come to the knowledge of our sinnes, by examining our selves according to Gods law, beginning at the first Commandment, and so proceeding to the last, not resting onely in the words understood literally and grossly; but expounding them according to the rules of extension and limitation, which will bring us to the spirituall sense of them.

Secondly, having seene our sinnes, that we may be the more apprehensive of their burthen, let us consider how hainous and horrible sinne is in it owne nature, and how odious it is in Gods sight, as we may make it appear by his fierce wrath against it, which he hath manifested in punishing of it so severely from time to time, especially in the angels that fell, our first parents, and above all in his best beloved son Iesus Christ.

Thirdly, let us when we have come to a sight of our sinnes consider them with all those circumstances, whereby we have fearfully aggravated them; as that we have committed them against an infinite Majesty, and a gracious Father, for the base wages of worldly vanities, against the light of our own knowledge, and the testimony of our owne consciences, contrary to our vow in Baptisme, and promises on severall occasions; against the manifold meanes of salvation, the light of the Gospel, the good motions of

Chap. 9.

The first meanes is examination. Guide to godlines. lib. 5. cap. 23. 24. & upon Lam. 3. ver. 41.

2.

3.

Chap. 9. of Gods holy Spirit, his promises and threatnings, his mercies and benefits, his judgements and corrections.

4. Fourthly, let us consider the evils and punishments which we bring upon our selves by living in impenitencie. For we lye under Gods wrath, the curse of the Law, and like out-lawes, are cast out of his protection, we have no interest in Christ, nor in any of his benefits, we are in the state of death and condemnation, in the power and thraldome of the devil, and daily liable to all Gods plagues and punishments.

The 2. meanes. The second meanes to bring us to repentance, is to consider Gods severe justice in punishing of sin, even in his onely begotten and dearly beloved Son, when as our suretie he had taken upon him our sins, that he might satisfie for them: For what slanders and reproaches, what derision, scoffes and scornes, what revilings, buffetings, spittings upon, crowning with thornes, and cruell whippings and crucifying did he suffer for our sinnes? all which outward sufferings though exceeding great, yet were but small in comparison of his fearfull agonie, whilest he bore the burthen of his Fathers wrath due to sinne, which pressed out of his blessed body that bloodie sweat, and made him to cry out upon the crosse, *My God, my God, why hast thou forsaken mee?* All which fearefull punishments God in his fierce wrath inflicted upon his onely begotten and dearly beloved Sonne, though in himselfe hee were holy and innocent, when he bore our sinnes, that his justice might be satisfied, and his wrath appeased. The consideration whereof should pierce our hearts with griefe, in that we have caused the Lord of life

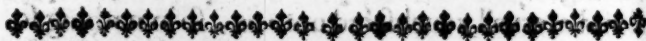


to be put to this shamefull death, and looking upon Chap. 9.  
him whom we have pierced, *to mourne for him as a*  
*man mourneth for his onely sonne, and to be in bitter-*  
*nes for him, as one is in bitterness for his first-borne,* Zach. 12.  
Zach. 13. 10. It should make us to loath all sin, and  
even our selves also for all the iniquities and abomi-  
nations which we have committed, and to forsake  
them for the time to come, thinking no sinne sweet, Ezek. 36.  
which was unto Christ as bitter as gall and worm-  
wood; not any small and light, which were unto him  
so weightie, that they pressed out of his blessed bo-  
die that bloodie sweat.

The third meanes, is seriously to consider Gods The third  
infinite goodnesse in himselfe, and his graciousnesse, meanes.  
mercie and love towards us; which as it appeareth  
evidently in our creation, preservation, and manifold  
blessings and benefits corporall and spirituall, tempo-  
all and eternall vouchsafed unto us, so in nothing so  
clearly as in the great work of redemptiō by Christ:  
as namely, that God the Father gave his Sonne, and  
he himselfe to indure such intolerable punishments,  
death it selfe, and his anger more bitter then it, for  
us who were weak and of no strength, dead in tres-  
passes and sinnes, the children of wrath as well as o-  
thers, and not onely strangers but enemies, who nei-  
ther deserved, nor so much as desired any such fa-  
vour at his hands, but were willing to continue and  
perish in our bondage and misery. Such was his love  
that he gave Christ who was innocent, for us who  
were offenders, his Sonne for to redeeme us, who  
were the slaves of sin and Satan, and to offer him-  
selfe as the price of our redemption, who was of  
more worth then many worlds for our ransom, who  
were base, contemptible, and of so small value that

Rom. 5. 6  
10.  
Eph. 2. 1,  
3.  
Col. 1. 21

*Chap. 9.* we were not worth the owning. And that not only to free us from our slavery and misery, but to make us his sonnes by adoption, and heires of eternall glorie. Oh how should this make us love the Lord, who hath so loved us! How should it melt our hearts with sorrow, and even resolve us into teares, in that by our sinnes we have offended so gracious, a God and mercifull a Father! How should it make us hate our sins, which have crucified our blessed Saviour, that out of his matchlesse love thought not his precious life a price too deare to give for us when we were his enemies! How resolute should it make us to flee all sinne for the time to come, that we doe not by committing them crucifie Christ afresh, and so account the blood of the covenant as an unholy thing!



## C H A P. X.

*We must examine our Charitie.*

**T**He fourth grate required to the worthy receiving of the Sacrament is Charitie, which is a necessary and inseparable effect and fruit of our faith and repentance, and the true touchstone by which they are tryed and discerned, from those that are false and counterfeit. For *Faith worketh by love*, *Gal. 5. 6.* and that is a dead faith which worketh not, and like a carcasie which hath the shape of a living body, but wanteth breath, *James 2. 26.* And as soone as by faith we are assured of Gods

love

love in Christ, we will love him againe that hath so loved us, and in obedience to him and for his sake, we will also love our neighbours. Now this love is a grace of God wrought in us by his Spirit, by which we love God in his Sonne above all things, and for his sake all our neighbours, but especially our brethren which are of the household of faith, children of the same Father, and members of the same body. But howsoever the love of God be required in all holy duties of his service, and namely in this holy banquet, wherein his divine love is not onely manifested, but also sealed unto us; yet it is not that love which we here properly understand, wherein we are to examine our selves; but the love of our brethren, which is the touchstone of our love towards God: And this holy affection wrought in our hearts by Gods Spirit, whereby loving our neighbours for Gods sake as our selves, we wish unto them all good as to our own persons, and delighting in their welfare, as in our own, we desire to do them all the good we are able, both in respect of their soules, bodies and states, which we would have done to our selves in the like case.

And this is that Charity which is necessary to the worthy receiving of the Sacrament, though not in height of perfection, yet in truth and in some good degree. The which will appeare by these reasons.

First, because God requireth it as in all holy duties of his service, so in this especially. For in his last Sermon which he made at the celebration of his last Supper he chiefly presseth this duty of Charity, Ioh. 13.34. *A new Commandment I give unto you, That you love one another, as I have loved you, that you love one another.* 35. *By this shall all men know*

Chap. 9.

Charitie  
necessary  
to the  
worthy  
receiving  
of the Sa-  
crament,  
and the  
Reasons  
of it.

Ioh. 13. 34

**Chap. 10.** that ye are my disciples if ye have love one to another.

**Matt. 5.** So **Matth. 5. 13.** If thou bring thy gift unto the

**23.** Altar, &c. And **Col. 3. 12.** Put on therefore (as the

**Col. 3. 12** elect of God holy and beloved,) bowels of mercies, kind-

nesse, humblenesse of mind, mekenesse, long suffer-

ing, 13. Forbearing one another, and forgiving one

another, if any man have a quarrell against any; even

as Christ forgave you, so also doe ye. 14. And above

all these things put on charitie which is the bond of

perfectiessa.

**2. Reason.** Secondly, God hath purposely ordained this Sa-

crament that it might be a bond of Charitie to-

wards one another. For thereby is signified; sealed

and confirmed, not onely our union with Christ our

Head, but also our communion between our selves,

as members of his body: whereof it is, that the

name. Communion is given to the whole action.

**1 Cor.**

**10. 17**

And this appeareth, **1 Cor. 10. 17.** For we being ma-

ny are one bread and one body. And as the bread con-

sisteth of many graines of corne, and the wine of

many grapes, all making but one bread, and one

wine: so we being many members, make but one

mysticall body, the head whereof is our Lord Christ.

So that as no member of the body receiveth any

gift onely for its self, but that it may also communi-

cate it for the good of all its fellow members; as the

head understanding to govern, the eies to direct, the

hands to work, the feet to walk, the stomach to con-

coct nourishment for the good of the whole body:

In like manner should it be with us the members of

Christs mysticall body. He that hath knowledge

and wisdom must not have it onely for himselfe,

but to instruct the ignorant; he that hath zeale must

stirre up the sluggish; he that hath holinesse must

labour

labour to work it in others; and so he that hath Chap. 10.  
this worlds riches must communicate it with those  
that are in want, according to their plenty and the  
others necessitie. All which streames must flowe  
out of the fountaine of love, not grudgingly and by  
constraint, but freely and chearfully, as affecting  
their good and delighting in it as well as in our  
owne.

And this love we must bring with us, if we will  
come as worthy guests to this Table. For those who  
communicate in this Sacrament doe professe them-  
selves members of Christ, and fellow-members one  
with another. Now we know that the members of  
the same body do love and serve and cherish one the  
other for the good and preservation of the whole  
body: and that were a monstrous body in which  
the members should be at variance. And therefore  
if we will be partakers of this Sacrament, and so  
professe our selves members of Christ, let us shew  
that we are true and not rotten members, by our lov-  
ing & cherishing one another: for as there is great  
sympathie, love and fellow-feeling, betweene the  
members of the same body, because they are united  
and quickned by the same soule: so there is the like  
betweene the members of Christs mysticall body,  
because they are united and enlived by the same  
spirit.

Whereby it appeareth that those that hate and  
maligne one another are not fit for this holy Table;  
because they are not true members of Christs body,  
but rotten members, which with their poyson and  
corruption taint those that are next them; or like  
woodden members, which being inflamed with the  
fire of wrath, with their heat and fury set on fire the



**Chap. 15.** wholebody; for if they were true and sound parts, they would carry naturall affection towards one another, and being quickned and guided by the same spirit they would be like affected, as the members of the body which are enlived and governed by the same soules. And therefore they who find themselves such rotten members, let them in no case presume to come to this holy Table, lest eating and drinking unworthily they eat and drinke their own damnation.

The signs  
of cha-  
rity.

The first  
sort of  
signs.

1 Cor.

13. 4. 5.

1. Long-  
suffering.

2. Kind-  
nesse.

3. It en-  
vieth not.

And thus we see how necessary Charitie is to the worthy receiving of the Lords Supper. Now in the next place let us examine our selves whether we have it or no by those infallible signes which will discover the truth of it. The first are those properties and effects which the Apostle expreſſeth; **1 Cor. 13. 4, 5, 6, 7.**

First, Charitie suffereth long; that is, it is meeke and patient, and will not easily be enraged with every small injurie, but is mild and putteth off rash anger.

Secondly, it is kind, that is, it maketh a man gentle and courteous, affable and pleasing both in words and action, and ready to offer himselfe upon every occasion unto his neighbour to performe any good office for his use and benefit.

Thirdly, it envieth not his neighbour for his eminencie of gifts or preferments, but loveth him as himself, and God chiefly in him, he wisheth rather, that his gifts and good parts were doubled, that so he might be more serviceable for the advancement of Gods glory and good of the Church; although his owne glory and esteeme amongst men be thereby dazled and shadowed: as we see in the example

of

of Moses, *Numb. 11.29.* yea true charitie maketh a man in his greatest excellencie to wish that all other were so furnished with greater parts, that himselfe might be even the least among them: whence as on the other side they who repine at others prosperitie, and envie their neighbour, because he is better then themselves, they are destitute of this charitie.

Fourthly, it vaunteth not it selfe, nor is puffed up; that is, it neither arrogate those excellencies of parts and gifts which it hath not, nor is puffed up with pride in respect of those it hath, nor suffereth a man to insult over his neighbour as inferior unto him, nor to despise him for his meaner parts.

Fifthly, it doth not behave it selfe unseemly, that is, it will not let a man carry himselfe undecently, or otherwise then becometh his place, position, and duty.

Sixthly, it seeketh not her owne; that is, it is not so wholly addicted to the seeking of its own peculiar profit, as that it neglecteth the common good, or the private losse, or benefit of other men.

Seventhly, it is not easily provoked; that is, it is not upon slight occasions easily transported with passion, nor carried violently into rage and rash anger; but contrariwise it is long-suffering, and patient.

Eighthly, it thinketh no evill; that is, it doth not meditate on doing mischief, nor how to plot and contrive evill against his neighbour: or it is not suspicious without cause, nor censorious in condemning another unjustly or uncertainly.

Ninthly, it rejoyceth not in iniquitie, but rejoyceth in the truth; that is, it hath no joy in un-

4. It vaunteth not, nor is puffed up

5. It be-  
haveth  
not it  
selfe un-  
seemly.

6. It seek-  
eth not  
her own.

7. It is  
not easily  
provoked

8. It  
thinketh  
no evill.

9. Irre-  
joyceth  
not in in-  
iquitie.

**Chap. 10.** justice, in wrongs and injuries done unto men, whether under colour, or without colour of law, whether by Magistrates or private men, but doth contrariwise much rejoyce when justice and truth take place, and are exalted for the good of private men, and the whole Common wealth.

**10.** It beareth all things

Tenthly, it beareth all things; that is, either it is patient in suffering wrongs, and taketh all things in good part: or as the words may signifie, it containeth and keepeth close all things, that is, the secrets of our neighbours committed to us.

**11.** It beleeueth all things

Eleventhly, it beleeueth all things; that is, it is not jealous and suspicious without cause, in interpreting mens words and actions, but doth candidly and ingenuously take all things in the best part and sense; not that a charitable Christian giveth credite to every unlikely and colourable pretence, and so exposeth himselfe to be deluded and abused by every crafty and cunning Imposture; for so the wise man saith, that a fool beleeueth all things, Pro. 14 15. Neither doth Charitie deprive men of wisdom and discretion; but he beleeueth all men in all things, when there is no just cause to thinke the contrary, and enclineth rather to be over credulous, then to be suspicious without reason.

**12.** It hopeth all things

Twelfthly, it hopeth all things; that is, it doth not make desperate conclusions concerning our neighbour upon all seeming premises, but expecteth the best of him and from him, when there is no cleare evidence to the contrary; and when things are presently but ill, waiteth with patience for amendment in time to come.

**13.** It endureth all things

Lastly, it endureth all things; that is, it not onely beareth with patience some wrongs and grievances for

for awhile, offered by our neighbours, but doeth hold out with constancie in tolerating as long as there is any hope of better, or reason to beare.

Chap. 10.

Vnto these signes of Charitie which the Apostle expresseth some others may be added, which either respect that which is proper to the faithfull, or that which is common to all men.

The second sort of signes of Charitie respecting the faithfull.

First, it is a signe that our love to the faithfull is sound and sincere, when as we love them simply and indifferently for Gods graces shining in them, without any carnall respect of persons, or any worldly and by and sinister ends. As when we love grace and godlinesse as well in the poore as the rich, in meane men as well as those who are highly advanced; in strangers as well as familiar friends and kindred; in those from whom we expect no worldly benefit, as well as in our Benefactors, because we see Gods Image shining in them in equal or greater excellencie, and for that we see that they are highly in Gods favor, and therefore love them for his sake, because we see that they are beloved of him.

1. Signe when our love is simple and indifferent.

Secondly, when our love towards them is constant in all estates and conditions, and changeth not though there be a change in these. As when we love them as well when they are in affliction and trouble, as when they flourish in worldly prosperitie; when they are disgraced and reproched by wicked men, as when they are fawned on and applauded in the world; this is a signe that our charitie is sound and sincere: whereas if we love Religion and goodnesse for by-respects in others, as because they are rich and noble, or of an affable nature and good companions, or because we have benefited by them in regard of their just and upright dealing,

2. Signe is constancy.

and

**Chap. 10.** and not for their goodnesse and Religion it selfe, or for any other worldly benefite which we may receive by them, our charitie is but counterfeit, and no better then that which is in worldlings and hypocrites.

Signs of  
charity  
respe-  
cting all  
men.  
1. Sym-  
pathizing  
with  
them.

The signes of true Charitie which respecteth all men are divers. The first is when as we sympathize with them in all their states and conditions, and can truly grieve when any afflictions, crosses, losses, sicknesse or disgraces doe befall them, as well as in our own, especially when as we observe any decayes in spirituall graces or relapses into sinne. And we take these things so to heart as that we use all good means to refresh and ease them, or else to helpe and free them out of these evils. As by visiting them in their miseries, and affording them our counsell and comfort, by admonishing them of their slips and errors, and reprovng them in meeknesse and love for their grosser faults. And so on the other side when we can heartily rejoyce in their prosperity, health and welfare; especially in their increase of spirituall graces, gifts and good parts, and the honour which they have for them amongst the wise and vertuous: whereas contrariwise if we rejoyce in our neighbours troubles, if we have a curious care to hearken after their slips and falls, and take pleasure in making it the matter of our discourse, censuring and condemning them as hypocrites, and such as have well deserved all the evils which they suffer; it is a manifest signe of our want of charitie.

2. Sign is  
bounti-  
fulnesse.

The second signe of true Charitie is, when we are bountifull to our abilitie in relieving the poore, and giving liberally to those that want. For love is a communicative grace, not suffering a man to seeke

his



his owne onely, and engrossing all to his owne use; Chap. 10.  
but moving him to impart whatsoever good he hath  
for the benefit of others, especially those who are of  
the household of faith, because he looketh upon them  
as members of the same body, and therefore sym-  
pathizing with them in their wants as a fellow-  
member, imparteth unto them what himselfe can  
spare for their reliefe. But especially this love in-  
largeth it selfe in bountie in this spirituall love-feast,  
wherein Gods love shining unto us in the giving  
unto us his onely Sonne, and in him the pardon of  
our sinnes and all other blessings belonging to life  
and godlinesse, our hearts are enlarged to love him  
again, and our neighbours for his sake, and to shew  
our love and thankfulness by our readinesse in re-  
lieving their wants, and by offering unto him this  
Christian sacrifice which is most acceptable in his  
sight, *Heb. 13. 16.* And this was practised by the  
Iewes under the Law, *Nehem. 8. 10. 12.* and by  
the Apostle injoynd unto Christians in the time of  
the Gospel, *1 Cor. 16. 1, 2.* And therefore if we feele  
our selves thus mercifully affected towards our poor  
brethren, that we are ready with all alacritie to  
give liberally towards their reliefe, it is a good  
signe of our charitie. But on the other side if we  
find our selves strait in our bowels, and so close-  
handed, that we will give nothing at all to the  
poore, especially in collections on this occasion, or  
if being rich we content our selves with a two-  
penny offering, or being of a competent estate, will  
spare no more but one or two copper tokens; it is a  
true token that we want charitie, and that that  
which we make shew of is but counterfeit, and no  
better in Gods sight then copper coynes.

Chap. 10.

The third  
signe is  
candide-  
nesse.

The third sign is, when as we thinke well of our neighbours, interpreting all their words and actions in the best sense, when as we speake well of them, commending that which is good, and excusing or extenuating that which is evill, so farre as we can in any probabilitie of truth, and when as in all our actions we labour to advance their good, taking all occasions to seeke their welfare, both in their bodies and states; but especially, in furthering them all we can in the way of salvation, both by our precepts, instructions, counsels, admonitions, and holy examples. For this is the propertie of true love, to seeke in all things the welfare of the partie beloved. So *1 Joh. 3. 18.*

*1 Joh. 3.*

18.

The  
fourth  
signe, de-  
sire of re-  
concilia-  
tion.*1 Joh. 3.*

18.

The

fourth

signe, de-

sire of re-

concilia-

tion.

*1 Joh. 3.*

18.

The

fourth

signe, de-

sire of re-

concilia-

tion.

*1 Joh. 3.*

18.

The

fourth

signe, de-

sire of re-

concilia-

tion.

*1 Joh. 3.*

18.

The

fourth

signe, de-

The last sign of true charitie is, when as there is any enmitie between us and our neighbours, to be willing and ready to be reconciled unto them; either by acknowledging our fault, making satisfaction, or asking pardon if we have done them any wrong, or by free forgiving all those injuries which they have offered unto us, without any purpose or desire of revenge. The former is required, *Matth. 5. 23.* The latter, *Eph. 4. 32. Be ye kinde one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you,* and *1 Thess. 5. 15. See that none render evill for evill to any man; but ever follow that which is good &c* Yea, we must not only love and entertain peace, when it is offered, but we must also seek and pursue it, *Psal. 34. 14.* Yea, in love and obedience to God, we must labour to be reconciled with all such as have been at variance with us, although they be our inferiours, *Gen. 13. 8.* and not only so, but even love those who continue our enemies, in obedience to Christ, who so loved us. *Col. 1. 20, 21.*

And

And this dutie of forgiving injuries, our Saviour Chap. 18.  
 requireth in our daily practise, not once or twice, or Forgi-  
 seven times, but even seventy times seven. *Mat. 18.* ving  
 21. yea, if our brother trespasse against us seven times wrongs  
 in a day, and seven times in a day turne unto us again, required.  
 saying, I repent, we must forgive him. And if we thus Luk. 17.  
 forgive, God will forgive us; if not, we can have 4.  
 no assurance of forgivenesse, as appeareth, *Matth. 6.*  
 6. 12, 14, 15. and *Matth. 18. 21.* The neglect of 14. & 18.  
 which dutie, sheweth want of charitie. For if we  
 have offended those whom we much love and re-  
 spect, we will never be at rest till we be reconciled  
 unto them; either by expostulating the wrong, if  
 they have done us the injury, that they may ac-  
 knowledge their fault and we forgive them; or if  
 the blame lye on us, we will excuse our selves, if we  
 be innocent, or extenuate it what we can in reason  
 and equitie to moderate their displeasure, or plain-  
 ly confesse it, and desire pardon; What then is the  
 cause why we doe not so unto others, but because  
 this love and respect is wanting in us? and there-  
 fore neither loving them, nor caring for their love,  
 we are not willing to give them any satisfaction, but  
 count it cowardize to put up injuries, and basenesse  
 to acknowledge them. Now this dutie of seeking  
 reconciliation, as it is to be daily practised by all true  
 Christians; so especially, when as they prepare  
 themselves that they may come as worthy guests  
 to the Lords Table, seeing it is an holy Communion,  
 wherein we professe our selves members of Christ  
 our head, and fellow members one with another.  
 Now we know that if one member of the body  
 happen to hurt its fellow, that which receiveth the  
 hurt, will not seeke revenge on it which hurt it; yea,  
 rather

**Chap. 10** rather it is by all means ready to help and cherish it, if it stand in need. And so we will strive to do in like case, if we be lively members of Christs bodie. Whereas if upon every small injury we seeke revenge, what doe we hereby but make it manifest, that we are not as true members ingrafted into Christs body, and are therefore unfit and unworthy to communicate in these holy mysteries? For if we be not in Christ, we cannot eat his flesh, and drinke his blood, according to that *Ioh. 6. 56. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.* And *Austine* saith well, that Christs body is not eaten of him, who is not in the body of Christ. So that we cannot come as worthy guests to the Lords Table, unlesse we be willing to forgive wrongs and injuries, and reconcile our selves unto our neighbours who have offended us, or whom we have offended. And therefore those whose charitie is cold, and whose anger upon every small occasion is kindled, and as it were flameth out into revenge, are earnestly to desire of God these excellent graces, of meeknesse, patience, and love. And if then any rancour or malice still lurketh in their hearts, they are to subdue and root it out, and to forgive and forget all injuries, that they may come as worthy guests to the Lords Table, and receive this Sacrament as a seale of the Covenant of grace, whereby God hath assured them, that he hath forgiven them all their iniquities, and will remember their sinnes no more.

**Joh. 6.  
56.**

## C H A P. XI.

*Their vain excuses taken away, who neglect com-  
ing to the Lords Table, because they  
are not in churisie.*

**S**ome there are, who excuse their ab-  
senting themselves from the Lords  
Table, because there hath been some  
breach betweene them and their  
neighbour, and yet never seek for re-  
conciliation, but continue in their malice and hatred  
still: But these commit a grosse absurditie; for be-  
cause they are offended with another, they punish  
themselves, whilst they deprive their soules of  
their spirituall food, which should nourish them to  
everlasting life; and when he offereth to scale unto  
them the pardon of their sinnes, refuse to come, be-  
cause they will not forgive their neighbour. And  
yet such is their senselesnesse, that they doe not per-  
ceive it, but chuse rather to be deprived of these in-  
estimable benefits, then they will forgive an injury.  
If such men should want their corporall food till  
they were an hungred; and have none given them,  
till they were reconciled to their brethren; they  
would not long deferre their reconciliation, and yet  
the same men are content to abstaine from their  
spirituall food from moneth to moneth, and yeare to  
yeare, till their soules be quite famished, because  
they will not forgive an injury: and why is this,  
but because they are so clogged in their sick soules,  
with



## III. *Want of Charitie a vain excuse*

Chap. 11. with the grosse humours of sinfull corruptions, that they have quite lost their spirituall appetite? If a writing were drawn, wherein great summes of money were promised to these men, and could not be sealed before they had forgiven all injuries, they would delay no time in seeking reconciliation; but when Christ and all his benefits, all spirituall graces and everlasting life it selfe, is promised unto them in the word, and should be confirmed and sealed unto them in the Sacrament, if they would be content to remit wrongs, and seek to be reconciled with their neighbours; such is the rancour and malice of mens hearts, yea rather, such is their base accompt and contempt of these holy and heavenly excellencies, that they chuse rather to refuse the assurance of them, then entertain a thought of reconciliation. Others there are, who when they are to goe to the Communion, will seemingly reconcile themselves, and professe their willingnes to forgive all wrongs, that they may blind the eyes of the world, or at least silence for the time, the clamours of their own consciences, accusing them as guiltie of Christs body and blood, because they eate and drinke unworthily; but no sooner come they from the Lords Table, then they discover in all acts of enmitie, that they did not purge out their malice, but only concealed, and hid it in the secret corners of their hearts. Such are fitly compared unto such Serpents, as vomit up their poyson when they goe to drinke, and when they have drunke, suck it up again. But let them know, that though by their hypocrisie, they can delude men, and their own consciences, yet God with whom they have to doe in this holy action, will not be mocked; but will let them lye under the guilt

of

of their finnes without remission, seeing for his sake they will not sincerely forgive their brethren. Chap. 11.

But against this seeking of reconciliation, or admitting of it being sought by others, there are divers objections made. As first, that the injuries offered to them, are so great and intolerable, that they necessarily require revenge, and cannot be forgiven till the offender be made sensible of his fault by smarting for it. Or if they could, yet what were this, but to incourage him to goe on in his evill courses, and so to expose themselves to new wrongs? *Obiect. 1.*

I answer, all the injuries which men can offer, are nothing in comparison of our sins against God, and but a few pence to ten thousand talents, as our Saviour speaketh, *Matth. 18. 24.* And therefore if God have been so gracious as to forgive us so great and infinite a debt, let not us thinke much for his sake to forgive these trifles and small triblets. For though men deserve it not, yet God doth, and therefore let us set their reckonings upon his score, and imitating our heavenly Father, let us be mercifull to them, as he hath been unto us. *Answ.*

*Obiect. 2.* But I have long borne with them, and they continue to be still injurious; must I ever sit down by wrong, and still put up all their insolencies and indignities? *Obi. 2.*

I answer, thou must in respect of malice, and desire of private and unlawfull revenge. For herein also we imitate our heavenly Father, who is not only mercifull and ready to forgive; but also patient and long-suffering, who hath long borne our provocations before we were converted; and even since our conversion, still exerciseth his patience and *Answ.*

*Chap. 11.* long suffering, in bearing with our manifold failings, and expecting our amendment.

*Ob. 3.* *Ob. 3.* But it is not once or twice that they have done me these wronges, for then I could forgive them; but they daily offer me new injuries.

*Ans.* I answer, that this also is the case between God and us; For we daily, yea hourly provoke him with adding new sins to the old, and yet he hath taught us daily to pray for the forgiveness of them, assuring us that he will hear and grant our suits, if we likewise will forgive our neighbours, *Matt. 6. 14.* And this our Saviour Christ requireth, that we should forgive, not onely till seven times, but also till seventie

*Mat. 18. 22.* times seven times, *Matth. 18. 22.* yea though he offend seven times in a day, if he also as often repent and seek reconciliation.

*Ob. 4.* *Ob. 4.* But he hath done many wronges, and yet never desirerh forgiveness, or to be reconciled unto me. Yea rather he is so farre from acknowledging his fault, that he standeth out, maintaineth what he hath done, and justifieth himselfe in his evil courses,

*Ans.* I answer, that howsoever we may justly mislike such a mans disposition and actions, yet we may not bear him malice, hate his person, or seeke private revenge; but we are to leave our cause unto God, unto whom alone vengeance belongeth, according

to that, *Rom. 12. 19.* *Deut. 32. 35.* And to recompence no man evill for evill: but overcome evill with good, *Rom. 12. 17. 21.* wherein also we have the Lord a precedent for our imitation, who loved us when we were his enemies, *Col. 1. 21.* was found of us when we sought him not, and stretched forth his hands to receive us to grace, when we were not onely disobedient, but also a gain-saying people,

*Rom.*

Rom. 10. 20, 21. yea though we be the parties of-  
fending, yet he daily sendeth us his ambassadours to  
beseech us that we will be reconciled unto him,  
2 Cor. 5. 20. It is true that God doth not actually  
forgive us, till we come in upon his gracious offers,  
and acknowledging our sinnes, repent of them, or at  
least doth not publish and declare our pardon: And  
so must we with our meeke and sweet disposition  
give hope to our enemies of reconciliation, if they  
desire and seeke it; in the meane time though we  
do not send them a generall acquittance of all debts  
and wrongs before they sue for it; yet are we al-  
wayes to have it lying by us, and as it were written  
and sealed, wanting nothing but delivery to their  
use, when as God shall move them to desire and  
come for it.

Ob. 5. But my adversaries or enemies are men  
worthlesse and wicked, of ill natures and disposition,  
froward, contentions and ungratefull, and therefore  
better to be out then in with them.

I answer, that such were we when God sent his  
Sonne to reconcile us, by nature averse to all good,  
and prone to all evil, the children of wrath, and heirs  
of perdition, dead in trespasses and sins, strangers and  
enemies: and therefore imitating our heavenly Fa-  
ther, let us bear with them in their infirmities, love  
them for Gods sake who hath so loved us, and not be  
so ready to taxe and condemne them for their cor-  
ruptions, as to use all good means with lenitie and  
meeknesse to reforme and amend them, that so they  
may become worthy of our love. The which we  
may doe with so much the more chearfulness, if we  
thoroughly consider, that we our selves are not with-  
out our faults, but have many infirmities, wants and

**Chap. 11** weaknesſes, in reſpect whereof we ſhall need the favourable cenſure of other men, and put them to their patience in bearing, and their charitie in forgiving thoſe faults and failings which they ſhall diſcover in us.

Finally, let it be our Chriſtian care, if they be ſo bad, not by our harſh dealing to make them worſe then they are already: for ſo though the principall be their owne, yet the overplus of their corruptions may be imputed unto us, if we have been the occaſions of their further breaking out. And let us think, that they who are already froward and injurious, will not be bettered, but become much worſe if we render evill for evill; and yet will have alſo a colour and excuſe for their being more embittered againſt us.

**Ob. 6.** But what if my adverſarie will not forgive me, nor be reconciled, though I deſire it and am willing to forgive him, and to be with him in termes of amitie and love?

*Anſw.* I anſwer, that if thou haſt offended him, as well as he hath done thee, thou muſt not onely be ready to forgive him and ſeek peace; but alſo to make ſatisfaction for the wrongs which thou haſt done, or to acknowledge and crave pardon for them. And if thou thus doe, then art thou in charitie and mayeſt come worthily to the Lords Table, although the other partie retaining ſtill malice, profeſſeth his enmity, and refuseth to be reconciled: For we may not neglect a duty of Gods ſervice which he requirerh, becauſe our neighbour neglecteth his to us, nor to let his frowardneſſe and perverſneſſe ſo to overrule us, as thereby to be hindred and diſcouraged from the performance of holy duties neceſſarie for

our



our present comfort, and the furthering of our everlasting happinesse.

Chap. 11.

*Ob. 7.* Lastly, it may be objected, that the parties with whom we are at variance, are now so farre absent and distant from us, that we have no way or means of reconciliation, either by testifying our readines to forgive, or to aske forgiveness, if we have offended them.

*Ob. 7.*

I answer, that that which we cannot doe by word of mouth, we may performe it by writing, and perhaps more effectually, because the presence of an adversary doth more exasperate then his letter, and multiplying of words, and expostulations in mens heat, in stead of peccing maketh the rent greater. But suppose that this and all other means are wanting; yet if we have a desire and disposition to be reconciled, if we can freely forgive and earnestly wish that we also may be forgiven, and have a purpose in the meane while to take all good opportunities of working peace and love when they shall be offered; and can heartily pray that God will forgive us both, we may come with comfort to this holy Table, though in regard of absence we cannot bring our desired reconciliation into present act.

*Ans.*

And thus have we cleared the point against all objections, that we must forgive our neighbours if we will come as worthy guests to the Lords table. In the next place let us consider how and in what manner we are bound to forgive them; and that is freely, chearfully, and with all our hearts, fully resolving never after to beare any malice, or to seek any revenge, but labouring all we can, not only to remit, but also to forget all wrongs as if they had beene never done: For we are to forgive one another as God

How we  
are to  
forgive  
our  
neigh-  
bours.

**Chap. 11** forgiveth us; but whom he forgiveth he remembereth their sinnes no more to impute or lay them to their charge, but receiveth them into grace and favour as if they had never sinned, *Ier. 31. 34.*

*Ier. 31. 34.*  
How far  
forth we  
ought to  
forgive  
injuries.

But how far forth are we to forgive all wrongs offered by our neighbours?

I answer, First, we are wholly to forgive them in respect of private revenge, whereby we requite evill with evill: For vengeance is not ours, but the Lords, and he will recompense it as he thinketh

*Rom. 12.*  
19.

good. *Rom. 12. 19.*

Secondly, we are to acquit and cleare them in our judgements, and to esteeme of them, as if they had not offended us, if they have unfeignedly repented of their wrongs; for so God forgiveth us when we are truly penitent, reputing us as just, and esteeming of us as if we had never offended. But what if our neighbour continueth in his wickednes towards God, and repenteth not of the evill which he hath

*Quest.*

*Ans.*

done us? I answer, we must then forgive him in the former respect, and not seeke private revenge by requiting evill with evill: But we are not bound, yet we ought not to cleare and acquit him in our judgements, or to entertaine a good opinion of him, who doth not at all deserve it; for this were to call evill good, and to justifie the wicked, which is abominable unto God, *Esa. 5. 26. Pro. 17. 13.* Neither doth

*Esa. 5. 26.*  
*Pro. 17.*  
13.

charity make men blinde or corrupt and pervert our judgement; but onely to judge the best in doubtful cases, and to hope the best when there is probability of good for the present, or amendment for the future. And howsoever we ought to love their persons as Gods workmanship; yet we must take notice of their apparent wickednesse, and judge that

tree

*for absentsing from the Lords Table. 119*

tree to be evill which bringeth forth evill fruits, for Chap. 11.  
our Saviour hath taught us, that by their fruits we  
may know the evill tree, from that which is good, Math. 7.  
11. 17. 20.

Secondly, we must not onely take notice of their  
wickednesse, and condemn them for it in our judge-  
ments, but also in our hearts and affections dislike  
and contemne them, the which is made a signe of  
an inheritor of heaven, Psal. 15. 4. to contemne a  
wicked man as a vile person. Psal. 15. 4.

Thirdly, out of this dislike and ill conceit of  
them, we must shun their company, and avoide all  
familiarity and friendship with them, according to  
Davids example, who would not sit with vaine per-  
sons, nor go in with dissemblers, but hated the compa-  
nie of evill doers, Psal. 26. 4. 5. because they are no-  
table quenchers of grace, pulbacks from all good,  
and provokers to all evils, in which respect being  
resolved to keepe Gods law, he banisheth such his  
company, Psal. 119. 135. 98 Ephes. 5. 11. 1 Thes. 3.  
14. 15. The contrary whereof is condemned in Je-  
hosaphat, 2 Chron. 19. 2. Shouldst thou be  
ungodly, and love them that hate the Lord? therefore  
is wrath upon thee from before the Lord.

Fourthly, if upon necessary occasion in respect of  
Civill affaires we come into their company, we  
must take heed that we have no fellowship with  
them in their finnes, but shew our dislike of them  
either by wise and seasonable reproofs, or at least by  
our countenance and strange carriage; in no case  
rejoycing with them in the pleasures of sin, 1 Cor.  
13. 6. but rather mourning for their impiety, as  
our Saviour did, Mar. 3. 5.

Lastly, if they desperately continue in their wic-  
kednesse

- Chap. 11.** *kednesse and enmitie against God, we may in this respect hate them for their finnes, though we must love their persons, and seek their amendment, that coming out of the flaverie of the devill they may be saved.* *Psal. 139. 21. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? 22. I hate them with a perfect hatred, I count them mine enemies.* But because wanting *Dauids* Propheticall Spirit we have not certaine knowledge who are desperate enemies of God; we must observe in our mislike and hatred these caution. First, that the object of it be simply and solely their finnes against God, and not their injuries done unto us. Secondly, that we take no pleasure in their falls, nor any delight to speake or heare of their finnes, but rather grieve and mourn that they dishonour God, and destroy their owne soules. So *Pro. 24. 17. Reioyce not when thine enemy falleth; and let not thy heart be glad when he stumbleth; lest the Lord see it and it displease him, and he turne away his wrath from him.* An example we have in *David*, *Psal. 136. 119. 136. Rivers of waters run downe mine eyes, because they keepe not thy Law.* Thirdly, that we doe not reioyce in their miseries and calamities which by their finnes they have brought upon themselves; but rather grieve in their afflictions, and pray for deliverance, first out of their finnes by unfained repentance, and then from those punishments which they have deserved: *For he that is glad of calamities shall not be unpunished, Pro. 17. 5.* An example hereof we have in *Iob*, who professeth that he never reioyced at the destruction of him that hated him, nor lift up himselfe when evill found him, *Iob 31. 29.* And in *David*, who when his enemies were sick humbled his

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his soule with fasting, and so his prayer returned into his owne bosome, Psal. 35. 13. And this our Saviour commandeth, *Matth. 5. 44. Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully use you, and persecute you.* Lastly, we must so for the present mislike their evill courses, and hate their vices and sinnes, as that we desire and long for their conversion, that we may have this occasion to shew unto them all kindnesse and love, yea are now willing and ready to do it, if we have any probable hope that it will be a meanes to further their conversion and gaine them unto God, *Philem. ver. 9. 10, &c.*

Chap. 12.

Psal. 35.

13.

Matth. 5.

44.

4. Caution.

Philem.  
v. 9. 10.

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CHAP. XII.

*Of going to Law, and whether it be lawfull.*

**B**esides the forgiveness of our neighbours in respect of private revenge, and also in regard of our judgements and affections, there is another kind which respecteth satisfaction for wrongs received in our persons, good names and estates. In which regard we are not alwaies bound to forgive those who have injured us, but may take against them the benefit of Law, and use the helpe of the lawfull Magistrate for the recoverie of our right, and that we may receive satisfaction for the damages which we have received, and



**Chap. 12** and the wrongs which have beene done unto us. In which because there is some difficultie the point needeth to be cleared, whether it be lawfull to goe to law with our neighbours, and if it be, then in what cases, and after what manner is it to be done, that we may keep a good conscience and not sinne in it? Concerning the former, we hold it lawfull to take our course by law and helpe of the Magistrate, to relieve and help our selves when we are wronged by our neighbours, if it be done in a Christian manner. And this appeareth first by testimonies of Scripture. For God ordained a forme of law, and legall proceeding for the righting of mans wrongs, which he appointed his people to use as they had occasion. This appeareth, *Exod. 21. & 22. & 23.* and many other places: more especially, *Chap. 23.* For all manner of trespasses, &c. *The cause of both parties shall come before the Judges, &c.* *Deut. 19. 17. & 25. 1.* Both the men between whom the controversie is shall stand before the Lord, before the Priest, and the Judges, &c. And 25. 1. If there be a controversie between men, and they come unto judgement, that the Judges may iudge them, then they shall iustifie the righteous, and condemne the wicked.

Secondly, by examples. As of *Naboth, 1 King. 21. 12.* The widow in the Gospel, *Luk. 18. 3.* The Apostle *Paul*, who claimeth the benefit of the law, *Act. 16. 37. & 22. 25.* craveth the assistance of the Magistrate, *Act. 23. 19.* standeth to the triall of the law against the Jews who falsely accused him, *Chap. 24. 10, 11.* and appealeth to *Cæsar* when *Festus* would have delivered him to the Jews, *Act. 25. 10, 11.* Yea our Saviour *Christ* himselfe being unjustly

justly smitten reproveth the smiter, and provoketh him by his rebuke to the legall order of proceeding in such cases, *Ioh. 18. 25.* Chap. 17. Joh. 18. 25.

Thirdly, it appeareth by these reasons. First, because God hath appointed Magistrates to this end, that they may execute justice between man and man for the good of all; and hath ordained judiciall proceedings, that they may take up and end all suits and controversies, deliver the innocent from injuries and damage; punish the wicked, curbe the unruly, take away oppressions, and right all wrongs. And they that conscionably use these meanes doe flee unto God as the Iudge of their cause, and implore his helpe, seeing judgement is not mans but Gods, who sitteth among the Iudges to guide them in their sentence. So the Apostle saith, *That the powers that be, are ordained of God; that Rulers are a terror not to good works but to the evil; that they are the Ministers of God unto us for good; and revengers to execute wrath upon those that doe evil.* Rom. 13. 1, 2, 3, 4. And David affirmeth that God standeth in the Congregation of the mighty, and judgeth among the Gods, *Psal. 82. 1.* The which *Iehusaphat* useth as a strong reason to move the Iudges to judge righteous judgement, *2 Chron. 19. 6.* Take heed what you doe; for ye iudge not for man, but for the Lord, who is with you in the iudgement. And therefore as it is lawfull to flee unto God by prayer to be delivered from wrongs and oppressions, so also in the use of this his owne ordinance, that by benefit thereof we may obtaine that from him for which we pray.

Secondly, because it is necessary not onely for our owne good, but also for the good of our neighbours:

**Chap. 12.** as first, of him that doth us wrong, when we by using these means doe pull him out of his sinne, or at least hinder him from going on in his course of sinning, and unjust dealing with us. Neither ought we by our patience, or negligence rather, suffer him to continue in his sinfull and unjust dealing, when we can by lawfull meanes withdraw him from it, *Levit. 19. 17.* Secondly, of all others when by these examples of justice they shall more safely and securely enjoy what they have, when they know how to right themselves when they are wronged and endamaged.

**3. Reason.**

Thirdly, because hereby the Common-wealth is kept in peace and good order; when as by these legal courses the audacious wickednesse of unjust men is restrained, knowing that if they transgresse the lawes and doe any wrong, they shall be called to account for it, and receive deserved punishment: of which fear if they were freed, no man could peaceably live by them and enjoy his owne, seeing there would be no end of their injuries and oppressions.

**Obiect. 1.**

But against this there are divers objections, some grounded on Scripture, some on Reason. And first, *Matth. 5. 39.* the object that of our Saviour, *Matth. 5. 39. I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. 40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloake also.*

**Answer.**

To which I answer first, that this appertaineth not unto all men at all times, but unto the Apostles and Disciples in those dayes to whom this speech is specially directed, whom our Saviour sent out to preach the Gospel (as it were) *Lambes among Wolves:*

Wolves: who should be hated of all men, and ex-  
 posed not onely to the injuries of private men, but  
 also of the Magistrates themselves, who would be  
 so farre off from righting their wrongs by course of  
 justice, that themselves would be with the first  
 that should wrong, oppresse, and persecute them.  
 And therefore it was to no purpose in those dayes  
 to goe to law, their Magistrates and Iudges being  
 wicked and malicious persecutors: but all was then  
 to be borne with patience; neither for this forsaking  
 their Christian profession, nor to the scandall thereof  
 attempting to right themselves and revenge inju-  
 ries by seditious courses; but bearing all those inju-  
 ries with meeknesse and joy, when as they could  
 not expect nor seek lawfull defence from these un-  
 just and wicked Magistrates: for which the Chri-  
 stians of the Primitive Church are commended,  
*Heb. 10. 34.* But he doth not here forbid those who  
 should live under lawfull and Christian Magistrates  
 to seek from them right and justice by the benefit  
 of wholesome lawes, when as they are unjustly  
 wronged and oppressed; for they are the ministers  
 of God ordained for our good, as the Apostle  
 speaketh.

Secondly, if this place be to be understood of all  
 Christians: I answer, that the word *κρίσεις*, here  
 used, may generally signifie all kind of strife and  
 contending, and so may be understood of private  
 contention out of the course of publique judge-  
 ment. In which respect he would have us to de-  
 part from our right, then using violence to repell  
 violence, and so violate Christian charitie; for it  
 is a greater losse to lose charitie then a coat, cloak,  
 or things of small value.

Thirdly,

Chap. 12

3.

Thirdly, our Saviour doth not forbid us to right our wrongs by publique course of justice, but onely private revenge, from which he would have us so farre off and free, that he would have us rather to indure new injuries then revenge the old. For if we should understand the words literally, they should be contrary to his owne practise and of the Apostle *Paul*: for neither of them, when they were smitten on the one cheek, did turn the other, but did rather sharply rebuke those who had offered them this injurie, *Ioh. 18. 23. Act. 23. 3.*

Joh. 18.

23.

Act. 23. 3

Object. 2.

Mat. 6.

20.

Secondly, they object that place, *Matth. 6. 20.* where our Saviour teacheth us to neglect earthly riches, and to look after heavenly. *Lay not up for your selves treasures upon earth, &c.* And therefore we ought not so much to regard these temporall things as to go to law for them.

Answ.

I answer, that he doth not forbid us simply to neglect earthly treasures, but onely prescribeth the order how they are to be cared for and sought; namely, not in the first place either in time or esteeme, nor at all in comparison of spirituall and heavenly things. For we must first seeke Gods kingdom and righteousness, &c. the which is implied in the order of the petitions of the Lords Prayer: which order being observed, we may and ought to seeke them.

Matt. 6.

33.

Object. 3.

1 Cor. 6.

1, 2, &amp;c.

Thirdly, they object, that the Apostle condemneth the *Corinthians* for going to law one with another, *1 Cor. 6. 1, 2, &c.* And therefore it is also unlawful for us.

Answ.

I answer, that he doth not simply and absolutely condemne their going to law, but their manner of doing it and abuses in it. As first, that they were through



through their aptnesse to contention, which was the fault of this people, as appeareth, **1 Cor. 3. 3.** CHAP. 10  
1 Cor. 3:  
readie to commence suits upon every small cause; and to seeke to the uttermost their right in an extreme and rigid manner: whereas they should rather have exercised their Christian charitie and patience in putting up small injuries, or departing from their right in things of no great moment, the better to preserve peace and love.

Secondly, because they commenced their suits before the Tribunals of Infidels and heathen Judges, to the scandall and disgrace of their profession, as though Christians were so turbulent and contentious, that they would not in the least things beare one with another, but neglect the preserving of peace and love for every small trifle: whereas if they would try their right, it were much better to referre the hearing and determining of their causes, even to those their brethren who were of least esteeme amongst them. So that *Paul* here doth not condemne legall proceeding for the recovering of their right, but rather establisheth it whilst he teacheth them before whom their causes ought to be judged and tried; that is, not Infidels, but their Christian brethren.

Thirdly, because they entered into these suits not so much for love of justice or desire to recover their right, as out of frowardnesse, malice, impatiencie, impotencie of their minds and passions carrying them by this meanes to seek revenge, which are the usuall faults that accompany suits in law. For the word *strife*, which the Apostle here useth, signifieth weaknesse or impotencie of their affections, whereof it was that they had no patience or Christian

**Chap. 12.** stian moderation if any wrong were offered them, but in rage and desire of revenge rushed hastily into suits of law, which in Christian wisdom should have beene their last refuge.

4. Fourthly, that whereas they should have beene ready rather to suffer injuries with meeknesse and patience, then to goe to law before Infidels; they contrariwise were ready to offer injuries to their brethren, and thereby to provoke them to commence suits against them, *vers. 7, 8.* And therefore he doth not condemn absolutely all suits of Law, but only intimateth that where they abound, there wrongs, fraud, oppression, and all manner of injustice abound likewise.

**Object. 4.** Lastly, they object, that *charitie beareth all things, and doth not seeke her own*: and therefore they who goe to Law are voyde of charitie.

1 Cor.

13.5.

**Ans.**

To which I answer, that charitie is not so solicitous about her own, as to neglect the good of our neighbours, nor is so wholly and solely intent in pursuing her own peculiar profit, as to seeke it, when it cannot be had without the damage and hurt of others, by unlawfull meanes, or the rigid and extreame use of those that are lawfull.

And these are the places of Scriptures usually objected. The reasons alleadged against it are these.

**Object. 5.** First, if it be unlawfull to revenge injuries, then also to go to law. But revenge is unlawfull, *Lev. 19. 18.* and therefore to goe to law, seeing he who laweth seeketh revenge.

Levit. 19.

18.

**Ans.**

I answer, that some indeed make this their end, and therefore cannot be excused of sinne, as having a malicious desire to hurt their neighbour. But this is not the fault of the thing, but of the man; not of the

use,

use, but abuse of lawing. For he who rightly com- Chap. 12.  
menceth a suit doth not aime at private revenge,  
but the recoverie of his right, not his neighbours  
hurt, but rather both his and his owne good.

Yea but though private revenge be forbidden, Object.  
yet publique may be lawfull, because the Magistrate  
is Gods deputie, and he that goeth to him, goeth to  
God to whom vengeance belongeth.

I answer, vengeance belongeth unto God to in- Answer.  
flict it when, upon whom, and in what measure he  
pleaseth, and therefore we may referre our cause to  
him, but not with desire that he will take revenge  
on him that hath wronged us; but rather that he  
will reforme him, and move his heart to do us right;  
unlesse that we were sure that he is desperately  
wicked, and not onely ours, but also Gods enemy.

The second reason alleadged is, that injuries of- Object. 6.  
fered us by men, are chastisements inflicted by God,  
and therefore we seeme to resist his will when by  
course of law we would repell them. And this made  
*David* to beare with patience *Shimei* his cursing, 2 Sam.  
16. 10.  
2 Sam. 16. 10.

I answer, that it is lawfull to use lawfull and ordi- Answer.  
nary means to be freed from afflictions, because God  
putteth them into our hands for this end; and there-  
fore not to use them were to tempt God, and to  
neglect his mercy offered for our deliverance: o-  
therwise by the same reason when God layeth sick-  
nesse upon us, we ought not to use the meanes of  
Physicke or Diet to be freed from it; nor when God  
hath afflicted us with famine, to use the means to  
get food. But this is absurd, for howsoever when  
we cannot lawfully remove afflictions we must  
beare them with patience; yet when God afford-

Chap. 12. eth these meanes unto us we must thankfully accept them, and serve his providence in the using them for our deliverance. And as for the example of *David*, he did not remit lawfull revenge which was in his power, but onely respited it to a fitter opportunitie, because in respect of State policie it was now unseasonable.

Cautions  
to be ob-  
served by  
those  
who goe  
to law.

1. Cau-  
tion.

And thus have I shewed that going to law for the righting of our wrongs is in it selfe lawfull, but yet not simply and generally in all cases, and in any manner, but onely when these Cautions are carefully observed.

1. First, before we seek unto the Magistrates for the righting of our wrongs, we must labour to make our peace with God. For seeing nothing befalls us but by his providence, and the evils which we suffer are his just corrections for our sinnes; our adversaries being but his rods to inflict such chastisements as we have righteously deserved: therefore in the first place we must humble our selves before God, acknowledge our sinnes, bewaile them and crave pardon; and seeing Magistrates are his Deputies, and the Courts of justice his ordinance, we must desire of him to direct them in the hearing and judging of our cause, that without partialitie they may doe us right: and laying aside all anger, malice, and desire of revenge, we must meekly resigne our selves and our cause into the hands of God, & in respect of the issue patiently submit our wils to Gods good pleasure, to be disposed of as he thinketh good. An example whereof (though in another case) we have in *Asa*, 2 *Chron.* 14. 10, 11. In *Iehosaphat*, *Chap.* 20. And in *Hezekiah*, *Chap.* 31. 20. Contrary to which is the practise of the most, who going to law

2 *Chron.*  
14. 10, 11  
*Chap.* 20.  
6.  
*Chap.* 32.  
20.

law never look unto Gods hand nor seek unto him, Chap. 12.  
but rashly enter into suits, being wholly transported  
with anger, malice and desire of revenge.

The second Caution respecteth the cause for 2. Cau-  
which we goe to law; namely, that it be good; un- tion.  
to which is required that it be, first, just for the pre- 1.  
serving of our persons from violence, of our states  
from wrongs and oppression, of our names from in-  
fame and slander; for we may not flee to God or  
his Deputies for right when as our selves doe the  
injurie, out of a love of contention and desire of re-  
venge, which is the custome of many who seek not  
so much their owne good as the hurt of their neigh-  
bours.

Secondly, the cause must not onely be just, but al- 2.  
so weightie and important; and not for every trifle,  
as a rash word spoken in passion, or small injurie,  
which not much concerns us either in our persons  
or estates; which was that fault among the *Corin-*  
*thians* which the Apostle reproveth. For what is  
this but to make our neighbour an offender for a IIa. 29. 21  
word, and to lay snares for him? as the Prophet  
speaketh, *Isa. 29. 21*. What is this but to fill Courts  
of Iustice with contentious wranglings, which  
were ordained to preserve peace, right, and truth?  
what is this but to take up the Magistrates precious  
time about trifles and trifles, and to endamage them-  
selves more, by spending their money and wasting  
their time, and vexing their minds and hearts, then  
all their wrongs received from their neighbours?

Thirdly, it must, to make it good, not onely be 3.  
just and weightie, but also necessary; as when we  
can no otherwise preserve and vindicate our hone-  
stie and integritie from unjust aspersions which



Chap. 12 ought to be preferred before our lives, *Iob 27. 5, 6.*  
 Job 27. nor free our persons from violence and harme, *Ab-*  
 5, 6. 25. 10. nor our good names from infamie and re-  
 Act. 25. proach, which is better then riches, and sweeter  
 10. then a precious oyntment, *Prov. 22. 1. Eccl. 7. 1.*  
 Pro. 22. 1. nor uphold our states from great damage or utter  
 Eccl. 7. 1. ruine; nor avoyd such vexations as will greatly dis-  
 able us, either in the generall or particular calling of  
 a Christian. In which cases suits are necessary when  
 we can no other wayes be righted. For if we can  
 decide and determine them either by friendly  
 communication between the parties themselves,  
 1 Cor. 6. or by referring them to the arbitration of wise and  
 5. honest neighbours, we are not to run into suits of  
 law, of which that is true which is said of Oathes,  
 That they are onely good when as they are neces-  
 sary. For as the wise man teacheth us, *Pro. 19. 11.*  
 Pro. 19. 11. & *The discretion of a man deferreth his anger, and it is*  
 20. 3. *his glory to passe over a transgression.* And againe,  
 Chap. 20. 3. *It is the honour of a man to cease from*  
*strife, but every foole will be meddling.* We must  
 then undertake these suits not willingly, rashly, and  
 unadvisedly, but use them onely as our last refuge;  
 first trying all other lawfull means to prevent these  
 suits; whether it be that we be injured, or that our  
 selves have done the wrong. So our Saviour ad-  
 viseth, *Matth. 5. 25. Agree with thine adversary*  
 Mat. 5. 25. *quickly, whilest thou art in the way with him; lest at*  
*any time thy adversary deliver thee to the Judge, &c.*  
 Rom. 12. So the Apostle chargeth us, *Rom. 12. 18. If it be*  
 18. *possible, as much as lieth in you, live peaceably with*  
*all men.* Against which many in these dayes offend,  
 who run into suits not for any weighty or necessary  
 cause; but out of their impatiencie and impotencie  
 of

of mind, wrath, hatred, and desire of revenge, rather then to right themselves, or avoyd hurt and damage; nor out of any hope of bettering their estate, but out of a desire to hurt their neighbours; not using it as their last refuge, but as the presentest and readiest course to take revenge. Chap. 12.

The third Caution in our suits is, that charity be not violated, but that we so seek to right our selves, as that in the mean while we preserve love. 3. Caution.

For this is so pretious among neighbours, that though we gaine what we sue for, yet if we lose it, we shall be no gainers by the bargain. And therefore we must not esteeme him who is our adversary in the cause to be an enemy to our person; but remembering that we contend with a brother, let us proceed for the triall of our right in a peaceable and friendly manner; and dissenting onely in the cause, let us make it appeare that our hearts are united in the bonds of love. And so shall we shew that even in these civill suits we are led by Gods Spirit, the fruits whereof are love, peace, long-suffering, gentlenesse, &c. as the Apostle speaketh, *Gal. 5. 22*. Now to the expressing of this charitie two things are required: first, that we aime not at the hurt of our neighbour in our suits with him. In which respect we are neither to begin nor prosecute our suits, either out of covetousnesse or envie, or hatred, or impatience, or love of contention, or desire of revenge; all which the Apostle forbiddeth, *Ephes. 4.* Eph. 4. 31. For hereby we shall not onely hurt our neighbours, but also most of all our selves; for hereby our prayers are interrupted which we cannot make acceptably to God, unlesse we lift up *holy hands without wrath and doubting*, 1 Tim. 2. 8. we made un 1 Tim. 2. 8.

Chap. 12

fit to heare the Word, which we cannot hunger after as now borne babes, unlesse we lay aside all malice, envie, evill speaking, 1 *Pet.* 2. 1, 2. or to come to the Sacrament, if we be out of charitie with our neighbours; neither can we have any assurance that God will forgive us our debts, unlesse we also be ready to forgive our neighbours.

2.

Secondly, this Charitie requireth that we aime at the good of those with whom we contend, and that not onely in other things, but even in these suits themselves which we have against them: namely, that we may hereby pull them out of their sinnes of injustice, discourage them in their evil courses, make them to desist from offering wrongs & injuries, and as much as in us lieth bring them to repentance. For when we see that they are prone to injustice and to offer injuries, and that they by our patience and long-suffering become worse, and are more and more encouraged thereby both to wrong us and other men; and that also others of their disposition are by their example heartned to imitate them in the same courses; then are we in charitie to seeke their good in stopping them by all lawfull means in their sinfull proceedings.

4. Cau-  
tion.

1. End.

The fourth Caution is, that unto all our suits we propound the right ends, at which if we doe not chiefly aime, we sinne in undertaking of them. The first and chiefe end is the glory of God, which shineth in the execution of justice by his lawfull Deputies. For as hereby we doe acknowledge him the Authour and fountaine of all the good things which we enjoy; so also the preserver, defender, and maintainer of them, whether they respect our persons, good name or state, whilst we flee unto him by using his own ordinance for the righting of

of our wrongs, and avenging our just cause; not daring to be our owne carvers in seeking to repell injuries by private avenge. So *David* acknowledging him to be the Lord chiefe Iustice of heaven and earth, who executeth judgement for the oppressed, *Psa. 146. 7.* fleeth unto him to be righted, against his enemies, *Pf. 94. 1.* O Lord God unto Whom vengeance belongeth, shew thy selfe; lift up thy self shew Iudge of the earth, render a reward to the proud. And therefore they who chiefly aime in their suits at the disgrace or damage of their neighbours, at private revenge, or increasing of their weakth by extreame courses through greedy covetousnesse, or any such like carnall and worldly respect, do sin in suing.

Chap. 13.

Psal. 146.

7. &amp; 94.

1.

The second end is the preserving and advancing of justice, which ought to be more deare unto us then our goods or lives, seeing without it neither private Societies nor Common-weales can flourish or subsist.

2. End.

The third end is the publique peace and tranquillitie, which is preserved when wrongs and oppressions being curbed, suppressed and punished, every man may quietly injoy his own, and not have it pulled from him by fraud or violence.

3. End.

The fourth end is, the necessary defence and preservation of our selves, and those that belong unto us, both in respect of person, name and state. For parents must not only lay up for their children, but also preserve what they have thus stored; and he that is not thus provident for his family, hath denyed the faith, and is worse then an infidell, as the Apostle speaketh, *1 Tim. 5. 8.* And to this we may adde the lawfull defence of all those who are oppressed, as much as lyeth in our power; especially the stran-

4. End.

1 Tim. 5.

8.

2 Cor.

12. 14.

1 Tim. 5.

8.

Chap. 12. ger, the fatherlesse and widows, the poore, or any other unto whom by the law of charitie, our care and cost ought to extend for their protection and just defence.

5. End. And the last end is, the good of our adversary himselfe, by using this legall and lawfull means to stop him in his unjust courses, and bringing him out of sins by true repentance, as before I have shewed.

5. Caution. The fifth caution is, that we begin and proceed in our suit in a lawfull manner, not out of covetousnesse, using unjust means for the compassing of our desires, as lyes and untruths to colour our cause, false witnesses & oathes, neither striving to weaken and pervert the truth of our adversaries cause, with sophistry and sleights, nor thereby to strengthen our own, that we may blind the eyes of the Iudge. We must not by bribery and corruption labour to hinder the course of justice, we must not use any bitterness, reproaches, taunts, and calumniation against the person of our neighbour; nor discover his wants and weaknesse, his faults and corruptions, to incense the Iudge, that thereby he may be made more partiall on our side against him; but so seeke our own right in a faire manner, as that it may appeare that we are in charitie with him, and desire love and reconciliation upon equall conditions. Finally, we must not deale with him when we have advantage in rigour and extremitie, but as we would have him to deale with us if we were in his case, remitting some thing of our right, and yeelding to an agreement on equall conditions to preserve love and peace between us.

6. Caution. The last caution is, that after the suit is ended, there remain not in us any rancour and malice, although



though we have received the foyle; but that we do with meeknesse and patience quietly submit unto Gods will, when we see it in the event, neither fretting and fuming against the Iudge, Lawyers, or our adversary, and much lesse desiring to right our selves by private revenge, when we are overthrown in the suit, though it be in a just cause. But remembering that God in his wise providence hath thus disposed of it, either for our correction, or for the exercise of our patience, faith, and charitie, let us justify him in his righteous judgements, saying with the Psalmist: *Righteous art thou O Lord, and thy judgements are upright*, Psal. 119. 137. and referring our cause to him for the righting of our wrongs, let us assure our selves that he will undertake it, and bring it to a better issue, then we could expect from the Law or Iudge. And contrariwise, if we by taking this legall course have prevailed for the righting of our wrongs, and recovery of our own, we are to give thanks and praise unto God for the manifestation of his justice in the maintaining of our right, and for blessing of his own ordinance unto us for the preserving of our persons, name and estates, from the wrongs and oppressions of unjust adversaries. For it is he alone, who is the chiefe Author and Founder of all good Laws, and is not only as our Sovereigne Lord and King the giver of them, but also by his wise and powerfull providence doth direct the hearts of Magistrates, as his deputies, to judge uprightly, and to execute justice and judgment.

## C H A P. XIII.

*Of spiritual hunger and thirst.*

**H**o fifth grace required to the worthy receiving of the Sacrament, is a spiritball hunger and thirst after this food of our souls, Christ Iesus and all his benefits: unto which is required, that we have an high esteem of this holy ordinance, earnest and fervent desires to be made partakers of it, alacritie and cheerfulness in coming to this spirituall service, and joy and delight in the acting and performing of it. For he that is througly an hungred doth highly esteem of his food and nourishment, and contemneth all things in comparison of it; he earnestly desireth it, and being invited to a feast, he longeth after it, thinking every houre a day, till the time come of refreshing himselfe and filling his emptie stomach; he goeth when his friend inviteth and calleth for him with all cheerfull willingness, and being come to the Table, feedeth upon that which is set before him, with great pleasure and delight: And thus will it be with us, if we be rightly qualified for this holy banquet; for though we cannot be so sensible of these things, in regard that living an animall life the soule worketh by the body and parts of it as its organs and instruments, and so is most sensible of that which they most feel and suffer, yet are they as truly in every sound Christian in some measure and degree. For they have an  
high

high esteeme of Gods holy Ordinances, the Word Chap. 17.  
 and Sacraments, and holy Assemblies, as we see in  
*David*, Psal. 84. 1. *How desirable are thy tabernacles*, Psal. 84.  
*O Lord of Hosts!* and Psal. 119. 72. *The law of thy* 1. 2. &  
*mouth is better unto me then thousands of gold and* 119. 72.  
*silver*; they earnestly desire to be made partakers  
 of them with *David*, Psal. 42. 1. & 84. 2. *My soule* Psal. 42.  
*longeth, yea even fainteth for the courts of the Lord,* 1. & 84. 2.  
*my heart and my flesh cryeth out for the living God.*  
 So Psal. 63. 1. & 143. 6. *I stretch forth my hands un-* Psal. 63. 1.  
*to thee, my soule thirsteth after thee as a thirsty land.* & 143. 6.  
 So the Eunuch so longeth for Baptisme, that having  
 an opportunitie he would not have any time defer-  
 red, *Act. 8. 36.* And as our Saviour Christ earnestly *Act. 8. 36.*  
 longed to prepare this holy banquet for the benefit  
 and refreshing of his Apostles, and all his faithfull  
 ones, as we see *Luk. 22. 15.* *With desire I have de-* Luk. 22.  
*sired to eat this Pasche with you before I suffer:* 15.  
 So the faithfull in the Primitive Church were so  
 fervent in their longings after this spirituall feast,  
 that they were almost never satisfied, but met  
 weekly, if not daily, to celebrate their feasts of love,  
 unto which they often adjoynd the Lords Supper,  
 as we see *Act. 2. 46.* So also when the time ap- *Act. 2. 46*  
 proacheth of solemnizing of these holy services,  
 they doe not come unto them grudgingly, and un-  
 willingly, but with all alacritie and cheerfulnesse, as  
 we see in *David*, Psal. 122. 1. *I was glad when they* Psal. 122.  
*said unto me, Let us go into the house of the Lord.* And 1.  
 thus the faithfull encourage one another. *Esa. 2. 3.* *Esa. 2. 3.*  
 and *Zach. 8. 21.* *The inhabitants of one citie shall say* Zach. 8.  
*to another, Let us goe speedily to pray or to intreat of* 21.  
*the face of the Lord, and to seeke the Lord of Hosts: I*  
*will goe also.* And this cheerfull willingnesse, *David*  
 requireth

- Chap. 13. requireth in his sonne *Solomon*, *1 Chron. 28. 9.* commendeth in the people and Princes, *Chap. 29. 9.* and praiseth God for it, *vers. 14.* which is a propertie belonging to all Gods faithfull people, *Psal. 110. 3.*
- 1 Chron. 28. 9. And is the life and soule of all holy Service and Religious duties, which if it be in us, our meane and imperfect service shall be accepted, as appeareth,
- Chap. 29. 9. 14. *Psal. 110. 3.*
3. 2 *Cor. 8. 12.* Finally, as we are to come to Gods ordinances with cheerfulness, so are we to be exercised in them with joy, rejoycing and gladnesse of heart, for this also the Lord requireth, *Dent. 12. 12.*
- 2 *Cor. 8. 12.* 12. 16. 15. and threatneth his curse and heavy judgments, not only for neglect of Gods service, but because they did not serve the Lord their God with joyfulness and gladnesse of heart, *Dent. 28. 46. 47.*
- Dent. 12. 12. 3. 16. 15. 46. And thus we see how we are to hunger and thirst after all Gods ordinances and meanes of our salvation, and what is required unto it, as fruits and evidences which alwayes accompanie it: The which might easily be fitted to this hungry and thirsting after the Sacrament of the Lords supper; for as none come worthily to this Feast but those alone who hunger and thirst after the Sacrament, and the things thereby signified and sealed unto us, Christ Iesus and all his benefits; so whosoever doe thus hunger and thirst, they do highly value them and preferre them in their esteeme before all worldly things; they will long after this holy Feast as after daily food, and nothing will satisfie them unless they may enjoy it; they will come unto it willingly and cheerfully, and not grudgingly and upon necessity, either for custome or company, compelled by law or to avoide scandall and reproach for their neglect. Finally, they will communicate with their brethren

*Of spirituall hunger and thirst.* 141

then in this holy feast with joy and gladnesse of heart, as being comforted and refreshed in their hunger by tasting and feeding upon these spirituall and divine excellencies, Christ Iesus himselfe vvith all the benefits of his death and obedience.

All which that we may do, let these Reasons move us. First, because none but those who thus hunger and thirst have any title or right in Gods graces, or can receive any fruit or benefit by the meanes of grace and salvation, seeing they and none but they see their owne spirituall povertie and emptinesse of all grace and goodnes, and what need they have of Christ and his merits, and of the mercies of God in and through him, that thereby they may be enriched, and have all their wants supplied. And such onely Christ came to save, *Matth. 9. 13.* Such he calleth unto him, *Mat. 11. 28.* and pronounceth blessed, because he will satisfie them, *Mat. 5. 6.* and for such hungry stomachs he hath purposely prepared this spirituall banquet of his body and blood. So that if we can say with *David* that our soule thirsteth after Gods mercies, and Christs merits and benefits, it is a good motive to move him to accept of us as worthy guests, and to fill and satiate our soules with this spirituall nourishment.

Secondly, because God inviteth none to this spirituall Feast, but those alone who hunger and thirst after it. So *Esa. 55. 1.* *Ho, every one that thirsteth, come to the waters, &c.* And *Iohn 7. 37.* *If any man thirst, let him come unto me and drinke.* And *Apoc. 22. 17.* *Let him that is athirst come; and whosoever will, let him take of the water of life freely.* And contrarywise they that think themselves rich and full are excluded from this banquet; till seeing their own emptinesse,

Chap. 13

Reasons

moving

us to

come to

the Sa-

crament

with hun-

gring and

thirsting

desires.

Reason 1.

Mat. 9. 13

& 11. 28.

& 5. 6.

Psal. 143.

6. & 42. 1

& 63. 1.

Reason 2.

Esa. 55. 1.

Iohn. 7. 37.

Apoc. 22.

17.



142 *Of spirituall hunger and thirst.*

**Chap. 13.** *tinesse, they hunger after Christ and his righteousness. Apoc. 3. 17, 18.*

**Apoc. 3.** *17. 18.* Thirdly, because the promises of the Gospel, unto

**Reason 3.** which this Sacrament is annexed as a seal, and made onely unto those who hunger and thirst after the

**Esai. 35. 6.** graces and blessings promised, So *Esai. 35. 6.* In the wilderness shall waters break out, and streams in the desert; v. 7. And the parched ground shall become a

**& 41. 3.** poole, and the thirsty land springs of water, & 41. 2. I will powre water upon him that is thirsty, and floods

**Psal. 107** upon the dry ground. So *Psal. 107.* He turneth the wilderness into a standing water, and dry ground into

**& vers. 7.** water springs, that is, as he expoundeth it *verse 7.* He satisfieth the longing soule, and filleth the hungrie

**Luk. 1. 53** soule with goodnesse. So *Luke 1. 53.* *Matth. 5. 6.*

**Mat. 5. 6.** *Apoc. 21. 6.* I will give unto him that is athirst of the

**Apo. 21. 6** fountaine of the water of life freely. So that if our

soules gape unto the Lord as the thirsty land, he will

give the first and second raine of his spirituall graces,

and make his holy ordinances fruitfull unto us; If we

open our mouthes wide to receive our spirituall

food he will fill them; if we enlarge our desires to

the utmost extent he will satisfie them: But if

there be no such hungering and thirsting in us, though

vve come to the Lords supper, yet coming vvith

cloyed appetites vve have no promise from God for

faith to feed upon.

**Reason 4.** Lastly, because onely those that thus hunger and

thirst are fit to come as guests to the Lords table:

**1 Pet. 5. 5** For God giveth his graces to the humble alone, *1 Pet.*

*5. 5.* and none are humble but they onely who see

their owne emptinesse of all goodnesse, and earnestly

desire a supply, none but they who see their owne

vilenesse and unworthinesse, and long after Christ,

that

that they may by his beautie be made comely, and glorious in the ornaments of his righteousness: For God will not bestow his best gifts upon any, but those who will be truly thankfull for them; nor will any be thankfull, but those onely who have by being sensible of their want learned their true worth. He will give the riches of Christ to those alone, who have seene and felt their own povertie, the robe of his righteousness, to those onely who have been sensible of thir owne nakednesse; his body and blood for their spirituall food to those alone, who feeling the paine and pangs of their owne emptines do long after it. He is the Physitian onely of the sicke, the redeemer of the captive, the comforter of those that mourn in Sion, the healer of the broken hearted, and the Saviour of those alone who acknowledge themselves utterly lost, *Esa. 61. 1, 2. Luke 4. 18.*

Luk. 4. 18

Esa. 61.

1. 2.

1. Vse.

And thus we see how necessary it is to the worthy receiving of the Lords supper, that we come unto it with hungring and thirsting desires, after the spirituall food of our soules, Christ Iesus and all his benefits: whereby it appeareth, that those who come without them to this holy Table are unfit, unworthy and unwelcome guests, because they come not invited, without faith or hope, having no promise for the ground of them. And among these are proud justiciaries, who are puffed up with pride in the opinion of their owne righteousness, and that they *Laodicean-like* are so full and rich that they need nothing.

Secondly, all ignorant persons, who neither seeing their owne emptinesse, vilenesse and unworthinesse, nor Christs excellencies and perfections, are neither wearie of the one, nor long after the other.

Thirdly,

Thirdly, all wicked worldlings and earthly minded men, who having set their hearts upon things beneath, as honours, riches, pleasures, doe onely mind, affect and seeke them, and never have any longing desires after Christ and his benefites; onely they come for forme and fashion sake, to keep others company, to avoid shame, or the danger of the law, or sting of conscience for their negligence: But let such know that being unworthy guests, and never invited by Christ, they do profane these holy ordinances by laying violent hands upon, and snatching that which God never offered, and consequently shall here receive no fruit and benefit; but as they came with a cloyed appetite, so they shall goe away with souls empty of all grace and goodnesse, and loaded with the guilt of their sins, in that eating and drinking unworthily, they have made themselves guiltie of the body and blood of Christ.

2. *Vse.*

Meanes  
to worke  
these  
hungering  
desires.

1. *Meanes.*

Secondly, seeing this hungering and thirsting is so necessary, this should move us carefully to use all good means whereby we may attaine unto it. And first we must labour to be sensible of our emptinesse in all grace and goodnesse, of our great miserie, both in respect of sinne and punishment, and of our manifold wants and weaknesses, imperfections and corruptions, that so being grieved with them, we may with hungering and thirsting desires so come to this Sacrament as the spirituall food and Physicke of our soules, for the supplying of all our wants, and cleansing of our souls from all sinfull corruptions by the blood of Christ applyed by faith.

2. *Meanes.*

Secondly, let us if we would have a good appetite, avoid spirituall sloth and idleness which dulls and weakens it, and be frequent and diligent in holy  
and

and christian exercifes; as hearing the word, prayer, holy conferences and in bringing forth the fruits of our faith in good works: for as the exercise of the body sharpens the stomach, so the soules exercifes quicken the appetite of the soule, after this spirituall food, that the strength thereof may be supplied and renewed.

Thirdly, If we would have this appetite, we must 3. Means.  
purge the soule from those noisome humours of sinfull corruptions, wherewith being loaded and clogged, all spirituall appetite to this divine food is taken away and lost. Now what these humors are that must be purged, the Apostle Peter telleth us, 1 Pet. 2. 1. *Wherefore* 1 Pet. 2. 1  
*laying aside all malice, and all guile, and hypocrisies, and envies, and evill speakings, v. 2. As new born babes desire the sincere milke of the word that ye may grow up thereby:* The which corruptions as they take away all appetite from the word; so also from the Sacrament. So the Apostle Paul, 1 Cor. 5. 7. *Purge out the old leaven, that* 1 Cor. 5. 7.  
*ye may be a new lump, &c. for Christ our Passeeover is sacrificed for us.* Vnto which we might adde many other sinfull corruptions; but especially all carnall lusts, love of the world, and over much affecting and minding of earthly things, which cooleth and quenqueth the heat of divine love, and dulleth and even deadeth our appetite after saving grace and spirituall nourishment. And therefore if we find that we have no stomach to this food of our soules, let us conclude that our soules are clogged with these sinfull humours, and need purging. And therefore if we would recover our appetite, let us labour in searching and examining what sinfull humour is predominant, what sinne reigneth in us, or at least remaineth in us unrepented of, and then use all good meanes to be cleansed from it by unfained repentance, & so our stomach to the food of our soules will be quickned, and our lost appetite sharpened and restored,

**Chap. 13.** The last means is seriously to consider of the sweet

**4 Meanes.** nesse and excellencie of this spirituall food, and the singular benefits that wee receive by feeding on it. For it is that heavenly Manna of which who so eateth as a worthy guest shall never perish, but be nourished thereby unto life everlasting, *John 6. 50. 51.* It is spirituall food ordained by God to nourish, and both to confirme and increase in us a lively faith, and all other sanctifying and saving graces. It is the seale which assureth unto us all Gods promises concerning the remission of our sins, our reconciliation with God, all saving graces and future happines. By it our union and communion with Christ is confirmed and assured, by which we are interested in all the benefits of his death and passion. And therefore if a dying man much esteemeth and earnestly desireth such food and Physick as would recover him; if a man oppressed with povertrie and penurie would having a promise of great riches hasten after the assurance of it; by having the writings of the covenant sealed and delivered to his use; if a malefactor condemned to die, hearing of a pardon from his Prince, earnestly longeth to receive it signed with his owne hand, and under his great Seale; how much more should we hunger and thirst after our spirituall food by which we are revived, who were sin-sick and at the very brink of death, to have, being miserably poor, Gods covenant sealed, whereby we are assured of the chiefe riches of grace and glory, to have the pardon of our manifold and grievous sins under Gods owne hand and seal, which would otherwise condemne and cast us into hell? And finally to have our union and communion with Christ our head and husband ratified and confirmed, whereby he becomming ours and we his, we have just title and interest both in him and all his benefits?



## C H A P. XIII.

*Of Thankfulness.*

**T**he last grace required to the worthy receiving of the Lords Supper, is heartie and unfained thankfulness unto God the Father, his Son our Lord Iesus Christ, and holy Spirit, as for all their blessings and benefits temporall, spirituall and eternall, the innumerable testimonies of their love and favour in our creation and preservation; so especially for this great worke of our redemption by the death, passion and obedience of Christ, wherein God hath manifested his infinite and incomprehensible love in giving us his onely and deare Sonne; and our Iesus in giving himselfe to the bitter and shamefull death of the Crosse, to save and deliver us out of the hands of all our spirituall enemies; for the covenant of grace made in him, whereby we are assured of the remission of our sinnes, our reconciliation, adoption and salvation; and the seales annexed unto it, the Sacrament of Baptisme and this of the Lords Supper; and for our present admission unto this holy feast for the strengthening of our faith and confirming our union with Christ, and communion with him in all his benefits. In all which respects we must bring with us to the Lords Table hearts ravished with Gods love, and replenished with true thankfulness, and gratefull remembrance of Christs dying for us; yea wrapt up with admiration of so great love and mercy shewed unto us base creatures and miserable sinners; and our mouthes also full of thanksgivings, blessings and praises unto God and his Christ, who have thus loved us, and done all this for our good

Chap. 14.

and salvation. In regard of which dutie this Sacrament was called *εὐχαριστία*, or an action of thanksgiving, which is alwayes accompanied with spirituall joy, and rejoycing in God our Saviour. So that here must be a mixture of joy and sorrow, mirth and mourning; repentance for sinne, and thanksgiving for our Saviour; and as we must grieve when we look upon him whom we have pierced by our sinnes, causing the Lord of life to be put to a shamefull death; so are we to rejoyce with praises and thanksgivings, yea even to sing for joy in the sight and apprehension of the unspeakable love of God and our blessed Saviour, who by his death hath delivered us from all our enemies, and perfected the worke of our redemption and salvation.

Motives  
to thank-  
fulness.

Now that we may be stirred up to this thankfulness and rejoycing, praises and thanksgiving, let these reasons move us.

1. Motive

First, because it is a feast wherein we solemnize the memorie of the greatest benefit that ever God vouchsafed unto mankind, of more worth then many worlds, far greater then either our creation or preservation, in the fruition whereof we are truly happy, though we have nothing else, and most miserable without it, though we had all other things. And therefore if joy, thanks and praises are required in other festivals ordained in memory of other and farre lesser benefits, how much more at this feast which exceedeth them all? seeing in it Christ himselfe is communicated unto us, and with him all his benefits; the pardon of our sins, reconciliation with God, the salvation of our soules, grace in this life, and glory in the life to come.

2. Motive

The second motive to thanksgiving is, to consider who hath so loved us, and in his love hath done all this for us; even God himself the Supream Lord and King of heaven and earth, who being absolute, All-sufficient, and

and infinite in all perfection, did not at all need us or our service, who were but as a drop of the bucket, or dust of the ballance in his sight; and yet he so loved us out of his free and meer grace, that he gave his onely Sonne to die for us. How therefore should this inestimable love inflame our hearts to love him again! how should it stirre us up to thankfulness, and to magnifie him with our praises; who being in himselfe the Supreme goodnesse, is the chiefe object of love and praises, and most gracious unto us in bestowing upon us his chiefest Jewell!

The third Motive of love and thankfulness is, to consider and remember the unspeakable love of our Lord Christ in giving himselfe for us, to die that bitter, shamefull and cursed death of the Crosse for the perfecting of the great worke of our Redemption. The which is exceedingly amplified by considering what he gave as the price of our redemption, and for whom he gave it. That which he gave was of inestimable value, not silver, gold, or any corruptible thing, but his owne blessed body, and most precious blood. And he gave himselfe for us base wormes, contemptible wretches, dead in trespasses and sinnes, the children of wrath, and slaves of Satan, strangers and enemies. How should this incomprehensible love of Christ towards us inflame our hearts with love again, and stirre us up to all thankfulness and obedience! For he who is so great and glorious, thus loved us so little and base; the Sovereign Lord and King, his poore and meanest subjects, who were but as Grasshoppers in comparison of him, *Isa. 40. 22.* yea such as are nothing, as it is *v. 17.* and lesse than nothing, even meere vanity, as it is *Psal. 39. 5.* yea lighter then vanitie it self, *Psal. 62. 7.* If, I say, he loved us so much as not to think his precious life too dear to give for us as the price of our redemption, Oh how

3. Motive

Isa. 40.

22. v. 17.

Psal. 39.

5. &amp; 62.

2.

Chap. 12 should this make us to love him that hath so loved us, and to expresse our thankfulnesse by our praises and thanksgivings !

4. Motive The fourth Motive of thankfulnesse is, because we have nothing to returne unto God and his Christ again but onely thanks and praise ; we having nothing to tender and offer ; and he owner of all things, and needing nothing. Neither doth he require ought else from us, but that we admire his bounty, be ravisht with his love, remain thankfull debtors when we have nothing to pay, and magnifying his mercy and goodnesse returne unto him thanks and praise. And how unworthy are we of such great benefits who will not be thankfull to such a benefactour ?

5. Motive The fifth Motive is, that our gratefull acceptance of former benefits, is the strongest inducement to draw from God a new largesse of his love and bountie, both temporall and spirituall things. For this being the only crop which he expecteth of all his seeding ; the more fertile and fruitfull we are in bearing it, the more willing will he be to cast more seed of his blessings upon us with a bountifull hand. And more especially if we be truly thankfull to God and his Sonne for the benefit of our redemption ; then will they give unto us his holy Spirit, and thereby work in us all saving graces, and apply effectually unto us all the benefits of his death and obedience, for our justification and salvation ; yea we shall have him as our director in all our wayes, as our counsellor to advise and resolve us in all our doubts, and as our comforter in all our troubles and afflictions.

6. Motive The last Motive is, that the Lord hath purposely instituted this his last Supper to this end, that we should hold all the benefits of his death and passion in gratefull remembrance, and take occasion at the celebration thereof, to praise and magnifie his great and holy Name for

for all that he hath done and suffered for us. And therefore if we do not gratefully remember our dear Lord, and the inestimable love which he hath shewed in dying for us, we shall frustrate his end in the instituting this holy feast; yea rather we shall make voyd our end in coming to this holy Table, when as for want of thankfulness we shall eat and drink unworthily, and so be guilty of the body and blood of Christ: whereas if our hearts be filled with thankfulness, and our mouths with his praises, and expresse our joy and thankfulness with Psalmes and spirituall Hymnes, we shall be admitted into that heavenly quire of Saints and Angels, and beare our part in that divine song of the 24. Elders, Revel. 5. 9. *Thou art worthy to take the booke, and to open the seales thereof: for thou wast slaine, and hast redeemed us to God by thy blood; out of every kindred, and tongue, and people, and nation. And hast made us unto our God Kings and Priests, &c.* and vers. 12. *Worthy is the Lamb that was slaine, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And therefore Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lambe for ever and ever.*

Chap. 15.

1 Cor.

11. 24.

Luk. 22

19.

Apoc. 5. 9

\*\*\*\*\*

CHAP. XV.

*That We must have our graces renewed, When we come to the Lords Table.*



And these are the graces wherewith we must be qualified if we desire to come as worthy guests to the Lords Table. But it is not enough to the worthy partaking of this Sacrament; that we have all these graces in us in respect of their habits, that we



2 Tim.  
II. 6.

Levit. 23.  
27.

be in them, and in covenant with God; but upon this special occasion we must have them renewed, that is, we must have them newly stirred up in us in their severall operations; they must be newly pointed, whetted and furbished: As it is not sufficient for the well performing of a curious piece of work to have a knife or tooke which is of good metall, if now it be rustie, blunt, and dull; but it must also for the present use be scoured and furbished, whetted and sharpened: nor a fit preparation for a feast that we have habitually good stomachs, if now they be full, cloyed and clogged; but we must bring with us a present appetite: nor when we are cold to get heat to have some fire in the chimney if it be covered with ashes, but it must be nourished with new fuel and blowed upon. And therefore here that precept of the Apostle to *Timothy* is to be put in practice. *Stir up the gift of God which is in thee*, like fire stirred up from under the ashes, as the word signifieth, 2 *Tim.* II. 6. or otherwise we shall come unworthily though we have all these graces, if they be not thus renewed. And this appeareth in the feast of humiliation appointed by God unto the people to make an atonement and peace between him and them: unto which it was not enough that the people had formerly humbled themselves and repented of their sinnes, but God requireth also that this repentance and humiliation should be renewed upon this occasion, and presently acted and exercised, and threateneth to cut them off if it were neglected, *Levit.* 23. 29. *For whatsoever soule it be that shall not be afflicted in that same day, he shall be cut off from among his people.* So when we come to this Sacrament we come to make an atonement by renewing the covenant that is between God and us, unto which is required that we renew the condition on our part, that is, our faith with the fruits thereof, repentance

repentance, love, thankfulnesse, with all other saving graces, even as God on his part doth renew his promises by making in Christ a new tender of them. Chap. 15.

More especially, we must come with renewed Knowledge, by bringing with us a new access and increase of it in some degree above that it was when we were last at the Lords Table. For we must not stand at a stay, but *we must grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ, 2 Pet. 3. 18.* But especially we must newly act that knowledge which we already have, and intend the operations of it by application of what we know, and bringing it to use in fruitfull obedience.

1. Our knowledge must be renewed.

2. Pet. 3. 18.

Secondly, we must not content our selves that we have true faith, but we must also carefully renew it upon this occasion by labouring to have it increased in strength and operation. And to this end we must bring it to a new examination and triall, *2 Cor. 13. 5.* that so we may be assured, that it is a true, lively, and justifying faith, and not false, dead, and hypocritical: we must labour also to see and feele our infidelitie, doubtings, and the wants and weaknesse of our faith, which must be joyned with an earnest desire and careful endeavour that by the receiving of this Sacrament it may be strengthened and increased, and with a steadfast purpose of heart for the time to come, to use all good meanes ordained by God for the nourishing and confirming of our faith, and avoyding the contrary meanes whereby it might be impaired and weakened. Finally, in this present action of receiving the Sacrament, we must for the strengthening of our faith look upon Christ as an All-sufficient Saviour, *who is able perfectly to save all those that come unto God by him, Heb. 7. 25.* Seeing he hath fully satisfied Gods justice by paying our debt to the utmost farthing, appeased his

2. VV<sup>e</sup> must renew our faith.

2 Cor. 13. 5.

577  
-51 51111  
110 WEN  
-10001  
-10001

Heb. 7. 25.

wrath

# 154 That we must have our graces renewed

**Chap. 15.** wrath and reconciled us unto him, freed us from the curse of the Law, overcome all our spirituall enemies, and purchased and provided for us eternall life and salvation: which fulnesse in Christ is signified by the elements of Bread and Wine, which usually in the Scriptures are put for full and compleat nourishment, as I shall show afterwards. Secondly, we must looke upon Christ in this Sacrament as a Saviour whom God of his merite grace and undeserved good-will hath freely given unto us; and doth also here freely offer him to every worthy receiver without any other condition but onely of faith, by which alone he is to be received. And therefore our wants and weakneses, our imperfections, corruptions and great unworthinesse must not hinder us from coming unto, and beleeving in Christ: For as at first he came to save us by his death when as we were altogether unworthy, strangers and enemies, and did not so much as invite his coming with our least desires; so now much more he will give himselfe freely unto us, when as we are reconciled by his death, and being become his friends doe long for his salvation, and desire above all things to be partakers of him and all his benefits.

3. We must renew our repentance.

Thirdly, it is not enough for the worthy receiving of the Sacrament, that we have formerly truly repented of our sinnes, but we must also bring with us renewed repentance. For as we daily renew our sinnes, so also we must renew our sorrow for them, and also our resolutions and indeavours to leave and forsake them for the time to come. And especially we must renew our repentance for those sinnes which we have fallen into since we came last to the Lords Table and renewed our promises unto God of amendment of life. For if we doe not thus reconcile our selves unto God, and take care that all our debts be cancelled, and

our

our finnes pardoned, they will make us incapable of the benefits which the Lord here offereth to all worthy receivers, though otherwise we may be regenerate and in the state of grace and salvation. The reason hereof is, because the finnes which we commit doe leave such a guilt behind them as will estrange God from us, and move him to withhold his blessings from us till we be reconciled, and make us liable to his temporall judgements, till we have sued out our pardon and made our peace by renewing our repentance. So that it is not enough that we are once justified and thereby have the pardon of all our finnes; but as we multiply the acts of finnes, so we must by renewing of our faith and repentance labour to have God renew and multiply our pardons; as *David* did, *Psal.* *Psal.* 51. 1, 2. For if we lie under the guilt of any sinne, though we may be Gods children, yet are we so in our Fathers displeasure, that he will not bestow his gifts upon us till by our humiliation and repentance we have reconciled our selves unto him; as we see it is the practise of earthly parents in like case. And though the generall guilt of all sinne which causeth death and damnation be taken away in our justification; yet such a particular guilt of some speciall finnes may thus farre remaine as to provoke Gods displeasure, and move him in his just anger to withhold from us temporall gifts, yea even spirituall graces; and to inflict upon us his fatherly chastisements, till we have reconciled our selves by true repentance. And therefore it was not enough that *David* was once justified, but he needed also after his fearefull fall to have his pardon from God sent unto him renewed by *Nathan*: *The finnes are forgiven thee*: when as he saw him thoroughly humbled in the sight and sense of them.

If therefore we would receive this Sacrament to our

Chap. 15.

Psal. 51. 1, 2.

277  
Sum  
the we  
Christians

2 Sam. 12

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Chap. 13. our comfort, let us be carefull to renew our repentance before we come to this holy Table, unto which is required that we perform the severall acts of it in greater measure, and more powerfull manner then at other times; we must examine our selves more strictly, and search out our sins more narrowly and exactly, especially those which we have committed since we were last at the Lords Table, and those likewise of which formerly we have taken no notice; and having found them we must charge them seriously upon our hearts and consciences, that having the sense and feeling of them, we may groane under them, as an heavy burthen. Secondly, we must now more heartily bewaile the, humbly acknowledge them, judge and condemn our selves for them, earnestly sue for pardon, & desire of the Lord that by receiving this Sacramēt we may be strengthened against them for the time to come. And finally, we must renew our resolutions and promises that we will with more care and conscience forsake them for the time to come, and also all the occasions and meanes whereby we might again be drawn into them.

4. VVe  
must re-  
new our  
charitie.

Fourthly, If we would come as worthy guests to the Lords Table, we must also renew our charity. And first being sensible of our wants & weaknesses in true love towards God & our neighbors, we must bewail it with hearty sorrow, and earnestly desire that it may be more and more increased and perfected. We must labour to have our hearts more then ordinarily enlarged with this holy affection in remembrance of Gods love in giving his only Sonne, and Christs love in giving himselfe for our redemption. And thus also our love towards our neighbours must at this time be renewed and increased in regard of that union which we have with Christ our Head, and communion one with another, signified, sealed and confirmed in this holy Sacrament. If any differ-

rences



renewances have been between us, we must carefully seek reconciliation; if any faults and offences committed, we must forgive them; if any duties of love neglected, we must perform them. And finally, we must desire and endeavour, that by the use of this Sacrament, we may be strengthened against all uncharitableness, and to have our unfained love towards all men, especially, to those which are of the household of faith, enlarged and strengthened. And have a firme resolution that we will constantly continue in this love of which we have made profession in receiving the Sacrament, and carefully use all means; whereby it may be increased and confirmed.

Fifthly, we must as often as we come to this Table, renew our hungering and thirsting desires after Christ and all his benefits. For as it is not enough to fit us for a feast, that we have formerly had good stomachs, if now they languish and are cloyed, but as often as we come to eat and drink, so often we must have our appetite renewed and sharpened: so it is not sufficient to fit us for this spirituall banquet, that we have heretofore hungered and thirsted after it, if now our appetite be dull, but as oft as we come (and if we have any spirituall stomach or taste we will come often) we will quicken and sharpen our appetite, that we may feed on this spirituall food with more delight and comfort.

5. VVe must renew our desire and longing after Christ.

Finally, we must as often as we come to this holy Feast, renew our thankfulnesse and thanksgiving, rejoycing in the God of our salvation and Christ our blessed Saviour, and all the priviledges and benefits which we have from them, with a speciall and more then ordinary joy and gladnesse of heart. For as often as God reneweth his mercies and favours in Christ, the offers and assurances of his grace and our salvation; so often doth it become us to renew our praises and thanksgivings. The which dutie if it ought to be performed for Gods least blessings,

6. VVe must renew our thankfulnesse.

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Chap. 15. blessings, how much more for his greatest? if for our ordinary meat, then how much more for this food of our souls the bread of life, whereby we are nourished to life everlasting? now for the better stirring up of our thankfulness, let us first be humbled in the sight and sense of our former ungratitude, confesse and bewaile it, and then stirre up our hearts to more thankfulness by meditating on our own misery and unworthinesse, and Gods free grace and rich bounty to us so undeservedly on our part bestowed upon us; especially, in giving his Sonne to the death for us, and giving us assurance of him and his benefits by his Word and Covenant, sealed unto us by his seales the Sacraments.

That this  
renewing  
of Gods  
graces is  
necessary

And thus are we to renew Gods graces in us, when we come to the Lords Table, which if we neglect to do, though we have these graces in us, in respect of their habits, yet not renewing their acts in a special manner, we shal receive the Sacrament unworthily, and so lose the fruit and comfort of it. And though we be in the state of grace and salvation, yet offending our gracious Father, with our negligence and profanenesse, we shall provoke him in his iust displeasure to turn from us his gracious face and wonted favour; yea to correct us with the greatest of temporall afflictions, sicknesses, weakness, and death it selfe. For in this regard *he indgeth all men* (even his own children) *without respect of persons*, as the Apostle *Peter* speaketh, *1 Pet. 1. 17.* which should be a strong motive to make us feare him; because as he will be honoured in all, so especially, *he will be sanctified in them that come nigh him*, *Lev. 10. 3.* not bearing with them in their sinfull courses more then others. And we see in the examples of *Moses*, *David*, *Hezekiah*, and especially the *Corinthians*, who were grievously punished with Gods correcting hand, some with sicknesses, some with weakness, and some with death, because

1 Pet. 1.  
17.

Levit. 10.  
3.

they

they came unworthily to the Lords Supper; not that they were utterly destitute of these saving graces before spokē of, for they were the Church of God, sanctified in Christ Iesus and called to be Saints, *1 Cor. i. 2.* but because having these graces in their habits onely, they did renew them, nor stir them up by bringing them in to act. For which their sin they were thus chastened by the Lord as his children for their amendment, that they might not be condemned with the world. *1 Cor. ii. 30. 32.*

Chap. 16

1 Cor. i. 2

1 Cor. ii

30. 32.

## CHAP. XVI.

*That we must often thus examine our selves, and what we must doe after examination.*

**A**nd thus must we by examination not onely finde our selves qualified with those graces which are required to the worthy receiving of the Sacrament, but also take occasion thereby to renew and bring them into act. Now if at some times we have by this examination fitted and prepared our selves, and so have come worthily to the Lords table, we must not rest in that for the time to come; but we must renew and reiterate it as often as we come to this holy feast, because even the faithfull themselves, who have formerly come as worthy guests, are not so priviledged thereby, but that by negligence and securitie, they may afterwards come unworthily, and so make themselves obnoxious to Gods iudgements: For our hearts are deceitfull, and need often to be searched and examined. They are apt to be overtaken with carelesnes and securitie, and to languish and grow sluggish in holy duties, and need often to be rowzed, and to have Gods graces stirred

Chap. 12. stirred up and quickned in them. Our soules as well as our bodies are apt daily to contract spirituall soyle and filth, and need often to be purged; and as it is not enough that we have at the last meal washed our hands, but we must make them cleane againe when we come to the next; so must we by renewing our faith and repentance bathe our soules anew in the fountaine opened for sinne and uncleannesse, the precious blood of Christ, and the teares of unfained sorrow for sin, as often as we come to this holy Feast.

That wee  
must not  
come if  
we be  
destitute  
of these  
graces.

And so I have done with the dutie of examination. Vpon the due performance whereof we shall find that either we are altogether destitute of all these saving graces, or that we have them in us though in small and weak measure. If we finde that we are quite destitute of them, and so being without the wedding garment are not prepared as fit guests to come to this holy feast, we must at no hand presumptuously approach unto it, lest eating and drinking unworthly, we eat and drinke our own damnation; neither shall we reap any fruit or benefit by performing the outward act, and receiving the outward signes and elements of bread and wine, seeing we shall not receive the things signified; for coming without these spirituall graces, we shall be no better reputed of God then dogges and swine, unto whom he will not give his most holy things, the precious body and blood of Christ, nor impart unto them the bread of life, and this divine and spirituall food, which he hath provided onely for his owne children.

Yet as we must not hypocritically abuse this holy Sacrament by receiving it unworthly: so must we not irreligiously and profanely neglect it; but by all means labour to be adorned with these saving graces, that of unworthy we may become worthy guests for this Table, and receive this spirituall food for our com-

fort,

fort, and the preserving of our souls health and strength; Chap. 17

For except we eat the flesh of the Sonne of man and drink his blood, by a true and lively faith, we shall have no life in us. Ioh. 6. 53. And as the body for want of corporall food will soone languish, consume and perish; so also will the soule quickly pine and perish, if it want this spirituall food, the bread of life which came down from heaven, vers. 50. Joh. 6. 53.

Those therefore who are now unfit and unworthy, must not content themselves whilest they continue in this estate; but carefully indeavour in the use of all good means whereby they may be made fit and worthy. Those that are ignorant must labour after knowledge, and having obtained some good measure of it, that it may be sanctified to their use, and become fruitfull in obedience. Those that want faith must not remaine in their infidelity. *For he that beleeueth not shall not see life, but the wrath of God abideth on him,* Ioh. 3. 36. But use all good means, as hearing the word, reading, meditation, prayer, &c. that faith may be begun and increased in them. Those that have not yet truly repented of their sinnes, are not to deferre their repentance from day to day, because till they have attained unto it, they have no right to Christ or any of his benefits, and remain under the power of sinne and Satan, and in the state of death and condemnation. They whose charitie is cold, and whose anger upon every small occasion is kindled, and (as it were) flameth out into revenge, or being smothered turneth into malice and hatred, are earnestly to desire this excellent grace of God, and to use all good means to have their hearts warmed with this divine fire of love. And if there be in them any rancour and malice against their neighbours, they are never to be at rest, till being freed from it, they can heartily forgive and forget all injuries, & so may come as worthy guests

Joh. 6.

53.

Joh. 6.

50.

That

those

who

are unfit

must labour

to become

fit.



162 *That we must often thus examine our selves,*

Chap. 12.

to the Lords Table. Those who have no stomach to this holy Feast, being wholly transported with the love of worldly vanities, must sharpen their appetite after this spirituall food and feast, Christ Iesus and all his benefits, by considering their delicacie and excellencie, and their own want and necessitie. And finally, they who see their naturall ungratitude for Gods rich mercies, must labour to have their hearts enlarged with true thankfulness, by considering Gods free grace and bountie, and their own vilenesse and unworthinesse.

Weak-  
nesse in  
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Lords  
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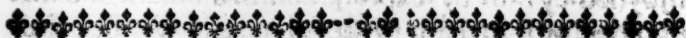
But if we finde that we have these spirituall and saving graces in us, as knowledge, faith, repentance, and the rest, though they be weake and in small measure, yet if they be true and sincere, not fained and hypocriticall, yea if we finde and feele our wants and weaknesses in them, humbly acknowledge our defects, bewaile them, desire a supply, and to this end sue unto the throne of grace, that we may have our hungering and thirsting desires satisfied; if we see our great unworthinesse and earnestly desire to become more worthy, God will accept our will for the deed, and esteeme us such as we would be, and not as we are in our own apprehension. And therefore let such as finde themselves in this case, approach unto this holy Table, and receive this Sacrament to their comfort; seeing it was not instituted for their sakes who finde in themselves no wants or imperfections, but for them vvhich are vveake and feeble in Gods spirituall graces, that by partaking of his spirituall food they might be strengthened and increased. There is none so fit for a feast as those who are an hungred, and come unto it with a good appetite: and there is none so fit guests for the Lords Table, as they who feeling their own emptinesse and want of Christ Iesus, the bread of life, and of all his spirituall graces, have a longing desire to be satisfied, and to have their

their wants supplied. And therefore the more we see Chap. 16  
our wants, the more fit we are to be the Lords guests;  
for he hath provided this holy banquet, not for the that  
have gluttoned stomachs, with a proud and windie opini-  
on of their own works and worthinesse: *For the full* Prov. 27.  
*loatheth the honey combe*: but for those alone who are 7.

an hungred. Now in hunger there concur two  
things, a sense of want, with a paine accompanying it,  
and an earnest desire to have it supplied. And therefore  
if we be truly sensible of our own emptinesse, wants  
and weaknesses, of our own unrighteousnesse and un-  
worthinesse, and have an earnest and longing desire af-  
ter Christ, his righteousness and obedience, and be  
pained and grieved till we be satisfied; if we finde our  
selves emptie of Gods graces and have an hungry appe-  
tite after them that we may be filled, then let us come  
to this holy Feast, for therefore it was provided that  
those who are hungry and emptie, might be filled and  
satisfied, according to the Song of the blessed Virgin,  
*Luk. 1. 53. He hath filled the hungry with good things,* Luk. 1.  
*and the rich he hath sent empty away.* 53. Notwithstanding

we must be truly humbled in the sight and sense of  
our wants and weaknesses, earnestly desire pardon at  
Gods hands, and binde our selves by solemn vow and  
promise, that if he will now accept of us, in, and for his  
Sonnnes sake, as worthy guests to his Table for the pre-  
sent, we will carefully indeavour for the time to come,  
to be better prepared, by using all good means which  
he hath ordained for the increasing of our knowledge,  
the strengthening of our faith, the working of our  
hearts to more serious repentance, the more inflaming  
of them with fervent love towards God and our  
neighbour, the bettering and sharpening of our spiri-  
tuall appetite, and the enlarging of our hearts with un-  
feigned thankfulness for all his benefits; especially, for

164 *That we must come often to the Lords Table,*  
Chap. 17. giving his Sonne unto us, that by his death he might  
redeeme and save us.



## C H A P. XVII.

*That we must come often to the Lords Table, and of  
the motives which may move us hereunto.*



And so much of the first branch of the exhortation, *But let a man examine himselfe.* Now the second followeth, *And so let him eate of that bread, and drink of that cup.* In which words the Apostle injoyneth us, after we have examined our selves, to come to this holy Table, that we may participate of the Lords Supper. For we must not thinke that it is left at our own choice, as a thing indifferent, to come, or not to come to this holy Sacrament, but necessarily required of us, as a part of Gods worship and service, whereby also no small benefits are conveighed unto us, if we worthily participate of it.

But forasmuch as the great negligence of men in this behalf argueth, that they either profanely contemn these holy mysteries, or else have not their hearts throughly purged from that erroneous corruption of the Papists, who thought once a yeer sufficient to be made partakers of the Lords Supper; I will first set down divers effectual reasons & motives to stir us up to the frequent performance of this holy duty; and then answer objections, and take away such excuses as are usually alleadged by those who neglect these holy mysteries.

1. Reason.

The Reasons are these: First, because it is a part of Gods worship and service, which was ordained by Christ himselfe, even the same night that he was betrayed,

trayed, 1 Cor. ii. 23. and first administred in his own person, as being the great Pastour of our souls; And then Chap. 17  
injoynd by him by expresse commandment unto his 1 Cor. 11  
Apostles, and in them to the whole Church, that they 23.

should often perform this holy action in remembrance of him: So Luke 22. 19. *Do this in remembrance of me,* Luke 22

and 1. Cor. 11. 24. 26. *For as often as ye eat this bread,* 19.  
*and drink this cup, ye do shew the Lords death till he come,* 1 Cor. 11  
and in the words of my text, verse 28. *Let a man exa-* 24.  
*mine himselfe, and so let him eat of that bread, and drinke*

*of that cup:* Which is not a speech of permission or advice, as the words may seem to import, but an expresse commandment; running in the forme of a Kings Proclamation, or Act of Parliament. Be it enacted, or be it decreed, &c. And therefore seeing it is a part of Gods worship, let us make as great conscience of neglecting, or slothfull and seldome performing it, as of hearing the word and prayer; and seeing it is required of us under an expresse commandment, as well as any other dutie, let us be no lesse carefull in yeelding our obedience to it then any of the rest: For if we will not sweare, or profane the Sabbath, or kill, whore, or steale, because of Gods commandments, why should we not also often performe this holy dutie in remembrance of Christs death and passion, seeing we have a commandment for this as well as for any of the rest?

The second reason may be taken from the name; for 2. Reason.  
it is the Lords Supper, or an high and holy feast unto which he inviteth us as his guests, that we may feed on those spirituall and divine delicacies, which he hath provided for our soules nourishment. And therefore if being thus solemnly and friendly invited by Gods messengers and ministers we refuse to come, we shall shew our selves much more uncivill and ungratefull unto God, then wee would willingly be to any re-

166 *That we must come often to the Lords Table,*

**Chap. 17.** *spected friend, that should in like case invite and provide for us. And if an ordinarie friend would take it very unkindly having been at the cost and care to make his provision and furnish his table, to be neglected by those whom he hath lovingly invited; how much more reason is there that God should take it very ill at our hands to be so used, who is our Sovereigne Lord and King, and we his meanest servants and vassals? As we see he doth in the parable of the guests invited to his supper, who made excuses & refused to come.* *Luk. 14.*

*Luk. 14.*  
*16.*

*Pro. 9. 5.*  
*Cant. 5. 1*

*16. 18. The Lord hath prepared his Royall feast, and kindly inviteth us to feed on it, saying, Come eat of my Bread, and drink of my Cup which I have mingled, as it is, Pro. 9. 5. and as the bridegroom in the Canticles, Chap. 5. 1. Eat O friends, drinke, yea drinke abundantly O beloved. And shall we pretend excuses and refuse to come? or shall we come in onely and look upon the cheare which is provided standing upon the table; and then depart and turne our backs upon him? How unmannerly and ungratefull shall we shew ourselves if we so do? how slightly shall we esteeme the inestimable love of our great and gracious God? How little will yeo do for God, if being invited we will not vouchsafe to feast with him, nor thankfully receive his richest gifts, when as he graciously offereth them? what will we do for Christ, if we will not so much as when occasion is offered, gratefully remember what he hath done for us? or as one saith, how can we think that he will drink for Christ the cup of martyrdom, who will not drink with him the cup of salvation?*

*Cyprian.*

*3. Reason.*  
*1. The end*  
*of the*  
*Lords*  
*Supper.*

*The third Reason is taken from those ends for which this Sacrament of the Lords supper was instituted. The first was that it might be the food of our souls, whereby they are nourished, and all Gods saving graces confirmed and increased in us, especially our faith, hope, love, re-*  
*pentance,*



penitence, thankfulnesse and new obedience. Our faith Chap. 17.  
 (and so all other spirituall graces which arise from it) is  
 notably strengthened by this Sacrament in the assurance  
 of Gods promises, Christ Iesus & all his benefits. First,  
 as they are all in a lively manner, and (as it were) really  
 represented unto our senses, Christ being therein cruci-  
 fied before our eyes, and the new covenant sealed by  
 his blood. Secondly, God thereby so confirmeth our  
 faith, when as being all-sufficient and true of his word,  
 yea truth it selfe, he addeth unto his promises his seals  
 the Sacraments, putting us thereby out of all doubt, that  
 he will keep covenant with us. Thirdly he doth more  
 particularly apply Christ and all the promises made in  
 him by this Sacrament then by any other ordinance, for  
 whereas in the word he offereth them to all that will re-  
 ceive them; here he doth exhibite & deliver them par-  
 ticularly (as it were) into the hands of every beleever,  
 and putteth this food & bread of life into their mouthes  
 for our spirituall nourishment, whereby our union with  
 Christ and communion one with another is most lively  
 represented, and effectually confirmed; and so our love  
 towards Christ and one another is inflamed and in-  
 creased.

1.

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3.

From whence we may observe how necessarie and  
 profitable it is that we come often to the Lords Table,  
 seeing our soules no lesse need their nourishment then  
 our bodies: for as these weare and waste away, if their  
 strength by food be not renewed; so our souls wil grow  
 weak & languish in Gods saving graces, if their strength  
 be not often renewed with spirituall nourishment. And  
 this cometh to passe partly through the manifold ten-  
 tations of our spirituall enemies, wherewith our faith  
 and other saving graces are assaulted and oftentimes  
 foiled and weakened, partly by our conversing in the  
 world, and manifold distractions and avocations, even

**Chap. 17.** by our employments in our lawfull callings, which blunt the edge of our appetite after spirituall things; and partly because our soules, as well as our bodies, are subject to wasting in spirituall grace and strength, though they should receive no outward detriment or hinderance, if they be not preserved and renewed by this spirituall nourishment. To which purpose the Lord hath provided this Supper and holy banquet for us to feed upon, that our decaying strength may be preserved, and renewed and restored when as it is wasted and weakened, and to this end hee inviteth us unto this Royall Feast, that his saving graces being thereby nourished and confirmed in us, we may be preserved to everlasting life.

But if in stead of coming we pretend excuses, some because they have no leisure, some because they have no appetite, and some because they have not on their wedding garment; God in his just anger and displeasure wil pronounce against us that heavy sentence, that we shall never tast of this heavenly Supper, *Luk. 14.*

*Luk. 14.*

24.

24. The Lord hath ordained this Sacrament for the strengthening and increasing of our faith, which is the Mother grace and foundation of all the rest, the hand of the soule whereby we receive Christ and all his spirituall benefits, and so are justified in Gods sight, and without which we can doe nothing that is acceptable unto him, *Heb. 11. 6.* but all we doe is sinne; *Rom. 14.*

*Heb. 11.*

6.

*Rom. 14.*

23.

23. And therefore let us come unto this holy feast with hungry appetite, and feed upon this food of our souls with good stomachs. For as it is not sufficient for the nourishment of the body, to heare talke of meat, to smell or looke upon it, unlesse it be received into the mouth and digested with the stomach: so it is not enough to heare of this spirituall food of our souls, or to come to the Church and look upon the outward signs, unlesse

unless we receive them with the hand and mouth, and digest them in the heart by a lively faith.

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The second end of the Supper is, that it might be Gods Livery and Cognizance to separate and distinguish his servants from worldlings and Infidels; for it is not enough that by faith we make our selves of Gods family, but we must make our selves knowne so to be by professing openly upon all good occasions our faith and religion: and so to put on (as it were) the badge and livery of our great Lord and Master, and to wear the colours of our grand Generall the Lord of Hosts by receiving this of Sacrament which he hath instituted to this end & purpose. And this was the use of the Sacrament of Circumcision, that it might be a token of the Covenant betweene God and his people,

2. End.

Gen. 17. 11. And of the Pascheover, that it might be a signe of their allegiance and obedience, Exod. 13. 9. By which signes they bound themselves to the Covenant of works, Gal. 5. 3. whereof it is that the Apostle saith, that they were all baptized unto Moses in the cloud and in the sea. And hence it is, that this phrase used, that the people kept the Pascheover unto the Lord, because thereby they professed their service and allegiance unto him, and renounced the service of Idols.

Gen. 17.

11.

Exod. 13.

9.

Gal. 5. 3.

1 Cor.

10. 2.

2 Chron. 30. 1. 5. 8. 9. & 35. 1. The which open profession of our faith and religion is necessary, Rom. 10. 10. and highly esteemed and rewarded; even as the suppressing of it is dangerous and severely punished, Mat. 10. 32. 33. Joh. 12. 42. 43. And therefore David thought it not enough to delight in doing Gods will, and to have his law within his heart, unlesse he also preached his righteousness in the great Congregation, Psal. 40. 8. 9. And it is said of the Church that they should not onely believe, but also make an open profession of their religion

2 Chron.

30. 1. 5.

& 35. 1.

Rom. 10.

10.

Mat. 10.

32. 33.

Joh. 12.

42.

Psal. 40.

8. 9.

Chap. 17. *glory, Isa. 40. 5. One shall say, I am the Lords, and another*  
 Isa. 40. 5. *shall call him selfe by the name of Jacob, &c.* Whose

example let us imitate on all good occasions, and especially when this Sacrament is administred, let us profess our service to God by coming to it; which if we refuse to doe, when others make this profession, what doe we but (as it were) cast off the Lords livery and cognizance, disclaime his service and take away the difference whereby we are distinguished from worldlings and Infidels.

3. End.

The third end is, that it might be a gratefull testification of our thankfulness towards God, as for all his blessings, so especially for this inestimable benefit of his Sonne, whom he hath given to die for us, and by his death to work our redemption. And hereof it is that this Sacrament was called *eucharistia*, or an action of thanksgiving, because this dute is chiefly intended in it: when therefore this Sacrament is solemnized and we neglect it, we dishonour God by denying unto him our publique confession of his great benefits, and the unfained profession of our thankfulness for them, and so shew ourselves most ungratefull and unworthy of them. If our Prince should enrich us with his bounty, and we should refuse all occasions offered of shewing our thankfulness, and when others speak of the great kindness which he hath shewed them should hold our peace: who would think us worthy to taste any more of his royall bounty? but this is our case, &c.

4. End.

The fourth end of this Supper is, that it might put us in remembrance of Christs infinite love towards us, shewed in giving himselfe to redeeme us by his bitter death and passion, when as we were strangers and enemies; and for conferring upon us all the fruits and benefits which doe arise from it. For the bread broken putteth

putteth us in mind of his body crucified, and the wine powred out, of his bloud shed for our finnes, and the delivery of the outward elements and our receiving them, the giving and applying of Christ for our owne use. And this is a principall end for which our Saviour instituted his last Supper, as appeareth, *Luk. 22. 19.* *This doe in remembrance of me: and as often as we eat this bread and drinke this Cup, we doe shew the Lords death till he come,* 1 Cor. 11. 26. Now this remembrance must much affect us with unfained sorrow for our finnes, because by them we have pierced our Saviour, according to that *Zach. 12. 10.* and also stirre up our hearts to unfained thankfulness, which we must expresse by our praises and thanksgivings for this inestimable love of Christ thus dying for us; confessing and professing that all our assurance and hope for justification and salvation is wholly and solely fixed and settled upon Christ, his death, righteousness and obedience, whereby we shall glorifie him our selves, and move others likewise to follow our example. Now if we consider how prone we are to forget Christ and all his benefits, we must needs acknowledge how necessary it is that we come frequently to this holy Supper, which is purposely instituted by our Saviour Christ as a notable meanes to put us in remembrance of them. The Papists would have us put in minds hereof by Images and Crucifixes; but these as they are in themselves superstitious and idolatrous, not having any ground and warrant in the Word of God; yea rather absolutely forbidden and condemned; so are they nothing for this use so effectually and available as the Supper of the Lord, wherein we may behold Christ crucified before our eyes, and his bloud shed for our finnes in a lively and visible manner represented unto us. And therefore

*Luk. 22. 19.*

*1 Cor. 11. 26.*

*Zach. 12. 10.*



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therefore unlesse we would ungratefully forget the great love of our Lord and Master thus dying for us, and the inestimable benefits of his death and passion, let us refresh and confirme our memories by coming often to this holy Table.

4. Reason.

The fourth reason is taken from the great profit, and manifold benefits which we receive by our often coming to the Lords Table.

1. Benefit.

For first, the covenant of grace is hereby confirmed, assured and (as it were) sealed and delivered to our use, for the strengthening and increasing of our faith. Neither is this Sacrament only a bare signe to signifie, or a picture to represent, but a scale to assure, and a conduit-pipe to conveigh and exhibit Iesus Christ and all the promises of grace and salvation made in him. And therefore when God doth not only make his gracious promises by word of mouth, but also hath committed them to writing, and ratified them by annexing his seales, and delivered them into our hands to our use, there can be no place left to doubting. For if an honest man will not faile of performing his covenants thus confirmed, how much lesse will the Lord, who is most true of his word, yea Truth it selfe, who can neither deceive nor be deceived?

2. Benefit.

The second benefit of our often frequenting the Lords Table is, that our union with Christ is hereby singularly confirmed. For as we outwardly receive the Bread and Wine, feed upon them, and having them incorporated into our substance are thereby nourished and strengthened; so doe we inwardly and spiritually by the hand and mouth of faith receive and feed upon Christ his body and blood, and become one with him and he with us, whereby we are strengthened in all spirituall graces, and nourished unto life everlasting.

For

For he is the living bread which came downe from hea- Chap. 17  
 ven, that a man may eat thereof and not die, Ioh. 6. 50. Joh. 6.  
 And whosoever eateth his flesh and drinketh his blood, 50. 56.  
 dwelleth in Christ and be with him, ver. 56. Now they  
 who by a lively faith are made partakers of Christ him-  
 self by an holy & spiritual union, they are also interest-  
 ed in all his gifts and graces, with all the benefits of his  
 death and obedience, by an holy and happy communi-  
 on; even as the members by vertue of their union  
 with the head, have interest in it & all that belongs un-  
 to it; & as the wife by the union of marriage hath right  
 and communion in her husband and in all his goods: All  
 which is not onely signified, but also sealed and exhibi-  
 ted unto us in the worthy receiving of this holy Sacra-  
 ment, according to that, 1 Cor. 10. 16. *The cup of bles-*  
*sing which we blesse, is it not the communion of the blood*  
*of Christ? The bread which we breake, is it not the com-*  
*munion of the body of Christ?* So that as we are united  
 unto Christ chiefly by his Spirit, which is the principall  
 bond of this union, and by a lively faith as the instru-  
 ment, so this Supper of the Lord is the Sacrament of  
 this union, whereby we are sacramentally united unto  
 him, and so become one with him and he with us. And  
 therefore if we think it profitable to have part in Christ  
 and all his benefits, and to have our union with him  
 often renewed and confirmed, then is it profitable like-  
 wise that we often come to the Lords Table and re-  
 ceive the Sacrament of this our union.

The third benefit is, that as by receiving this Sa- 3. Bene-  
 crament our union with Christ is strengthened; so also fit.  
 the communion of the faithfull one with another, as  
 being fellow-members of the same body; according  
 to that 1 Cor. 10. 17. *For we being many are one bread,*  
 and 10. 17.

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*Chap. 17. and one body; for we are all partakers of that one bread.*

And this is resembled and represented unto us by the outward signes used in this Sacrament; as the bread consisting of many grains of corn and making all but one bread: and the wine consisting of many grapes making all but one wine: whereof it is that this Supper of the Lord is called a communion, because as we communicate with Christ in all his benefits, so have we an holy communion and fellowship one with another as being and professing our selves fellow-members of the same body: according to that *1 Cor. 12. 12.*

*1 Cor.  
12. 12.*

*For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ; that is, mysticall Christ, consisting of head and members, who make together but one body.*

Now this is a notable means of confirming and increasing love amongst Christians, when as they consider, that they are fellow-members of the same body of Christ, and professe themselves so to be by receiving this holy Sacrament of their communion: whereof it is that those new converted Christians who most frequently frequented this holy Supper, were most fervent in love towards one another. And therefore if we

*A& 2.  
41, 42. &  
4. 32.*

would imitate them in their charitie, let us also imitate them in their frequent coming to the Lords Table; that professing our selves fellow-members, we may be affected to one another as members of the same body, and have our hearts linked in the bond of love; for as by faith we are united to Christ, so by charitie one to another: whereas on the other side, if we neglect this duty, we shall weaken our love, by refusing to make profession of it; and by withdrawing our selves from this holy communion, when the faithfull are as-

*fembled*

sembled at this spirituall feast, we shall make a rent in the body, whilest we refuse to profess our selves to be members of it. Chap. 17

Yea but what shall they then do who are of such Parishes as are so populous, that it is not possible for them all at once to meet together? I answer, that it were much to be desired that this were amended, and that there were such a division as that all the people might assemble together for performing of all religious duties: but till this be done, I can say no more but this, that necessitie must dispense with lawes, and we must doe what we can, when as we cannot doe what we should.

The fourth benefit is, that our often coming to the Lords Table, is a notable helpe to make us persevere in all grace and godlinesse, and a singular antidote to preserve us from apostasie and back-sliding; seeing it is a badge of our profession, and a sacramentall oath, whereby we oblige our selves that we will continue faithfull in Gods service. And as in Baptisme, we are baptized into the name of the holy Trinitie, that is, take Gods name upon us, by professing that he is our Lord, King and Saviour, and giving our names unto him, by acknowledging and binding our selves over unto him, to be his subjects and servants: So in this Sacrament we renew this our Covenant with God, and profess that we are, and will ever stand thus obliged to perform unto him all faithfull service. And as the people by being Baptized in the cloud and in the red Sea, were thereby obliged themselves to keep the Law of *Moses*, as it is, 1 Cor. 10. 2. and as by receiving the Sacrament of Circumcision, they were made debtors to the whole Law, as the Apostle affirmeth: So by receiving this Sacrament we put upon us Gods Livery, and oblige our selves,

4. Benefit  
Matth.  
28. 20.  
1 Cor.  
10. 2.  
Gal. 5. 3.

**Chap. 17.** selves, that we will ever remaine his faithfull servants. And therefore seeing through our own naturall corruptions, and the strong tentations of our spirituall enemies, we are most prone to apostasie and backsliding, and are ever ready to slacken our pace in the duties of Gods service; let us often receive this Sacrament, that we may often renew our Covenant with God that we will persevere in the profession and practise of holy obedience.

**5. Benefit.** Lastly, we shall receive this great benefit by coming often to the Lords Table, in that if we desire to come worthily, we will take occasion thereby to be more wary in examining our selves, and more diligent in renewing our Covenant with God by renewing of our faith and repentance, and to furnish our selves with the rest of Gods saving graces, which are necessarily required of all those who will come as worthy guests to this spirituall feast. For if ever ignorant and carnall men, who make no conscience at other times of performing aright any religious dutie, will that day in which they receive take some care in cōforming themselves to an outward shew of pietie and devotion, and will not sweare, nor speak profanely, nor revile or scoffe at their neighbours, nor use fraud and deceit that day above all other times, because they would avoide that heavie judgement of eating and drinking their owne damnation; then surely it would be much more profitable for those who are truly religious, often to communicate, because it will give them just and necessary occasion of calling themselves often to a reckoning, of repenting for their former sinnes, and studying newnesse of life, that so they may not eat judgement to themselves, but receive the Sacrament to their comfort.



The fifth Reason to move us is taken from Chap. 17.  
 Gods severe threatnings of his heavy Judge- Reason 5.  
 ments denounced against the neglecters of his  
 Sacraments and holy Ordinances, and his just  
 punishments inflicted on them. For as those  
*that turn away their eare from hearing the Law, even*  
*their prayers shall bee abomination, Prov. 28. 9.* so Prov. 28. 9.  
 those who neglect his Sacraments shall bee se-  
 verely punished. Thus the Lord threatneth,  
 that hee who neglected circumcision should bee  
 cut off from his people, that is, excommunica-  
 ted out of his Church, Gen. 17. 14. yea, when Gen. 17. 14  
*Moses*, as it seemeth, through the averfenesse of  
 his Wife, omitted it past Gods time appoin-  
 ted, the Lord met him in the Inne and threatned  
 to kill him, Exod. 4. 24. So, if any neglected Exod. 4. 24  
 to keepe the Passeover, the Lord threatneth that  
*the same soule should bee cut off from his people,* and  
 no longer accounted a member of his visible  
 Church, Numb. 9. 13. Now the Sacrament of Num. 9. 13  
 the Lords Supper succeedeth the Passeover, for  
 as that did prefigure the Lambe of God, Christ  
 Jesus, which in fulnesse of time was to bee of-  
 fered as a Sacrifice for our sinnes; so this is in-  
 stituted to put us in remembrance that hee is al-  
 ready offered; and therefore if hee, who but  
 once did voluntarily neglect the Passeover, was  
 to bee cut off from the Church of God, what  
 shall become of them who neglect the Supper of  
 the Lord, from moneth to moneth, and yeere  
 to yeere, seeing hee is no lesse jealous, and strict  
 in preserving the Sacraments of the Gospel from  
 neglect and contempt, then hee was of old the  
 Sacraments appointed by the Law? And there-

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Chap. 17. fore let such know, that though they may flatter themselves with vaine conceits of immunity, yet they shall not escape Gods severe punishments, either in this life, or the life to come, seeing they prophanely contemne Gods expresse Commandement, despise his holy Ordinances, forget and sleight that great worke of Redemption by Christ, yea, neglect our Saviour himselfe and all his benefits offered freely unto them in this Sacrament, forsake the Communion of Saints, and forsaking the fellowship of the faithfull, voluntarily, and wilfully excommunicate themselves out of the Church, and deprive themselves of the use of Gods holy Ordinances and meanes of their salvation.

*Reason 7.*

The last Reason is taken from the example of the faithfull in former times, who frequently received this holy Sacrament. So in the time of the Apostles, the purest age of the Church, *Acts 20. 7.* they solemnized this holy action every Lords day, as wee see, *Act. 20. 7.* where it is said, that upon the first day of the weeke the Disciples came together to break bread, and *Paul* preached unto them: yea, it seemeth it was their daily exercise, as often almost as they had any publicke meeting for the service of God, as it appeareth, *Act. 2. 42.* *And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and of prayers, that is, not only communicating in their Love-feasts, but also in the Lords Supper, which they then used to solemnize with them. And this Custome long continued in the Primitive Church, after the Apostles times, not onely in the dayes of*

*Acts 2. 42.*

*Justice*

*Justine Martyr*, and *Tertullian*, but also of *Gry-  
fostome*, and *Augustine*, as appeareth by their writ-  
ings: Untill by mans corruption, and Satans  
malice, the commonnesse of the action exposed  
it to contempt. And as in those times the Lords  
Supper was often celebrated, so was it the cu-  
stome of the Church, that the whole assembly  
should communicate together; yea, with them  
it was a fault, and scandall, for any to come in-  
to the Congregation, and to depart without  
communicating with their Brethren. In so much  
as it was Decreed by the Councell of *Antioch*,  
that if any entred into the Church to pray and  
heare the holy Scriptures preached, and having  
no just cause, wilfully abstained from the Com-  
munion, after they were sufficiently instructed  
in the knowledge thereof, and the principles of  
Christian Religion, they should bee removed out  
of the Church by Ecclesiasticall censure, till their  
fault were amended, &c.

But how farre wee are from the zealous devo-  
tion that was in the faithfull of the Primitive  
Church, it is too too manifest by the great neg-  
lect of this holy duty, which may bee observed  
in the most that live amongst us, who if the feare  
of mans law, and shame of the world, did not  
prevaile more with them, then any delight they  
take in this spirituall food, or any fruit or be-  
nefit which they finde in themselves by com-  
ming to this holy Feast, would seldome or ne-  
ver come unto it, or but once a yeere for custome  
more then conscience sake, as in the time of Po-  
pery. But if wee had the faith, and love and  
zeale of Christians in former times, wee would

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also imitate their practice of comming often to the Lords Table. For this food of our soules is in it selfe as sweet and comfortable, the Ordinances of God as powerfull and effectuall for the working of grace, and furthering of salvation now, as ever heretofore; neither have wee lesse necessity or profit in the using of all helpes to master our corruptions, to stirre up Gods graces in us, or inable us to the duties of a godly life, then the faithfull had in former times; and the body and blood of Christ are now as sweete and savoury, and as profitable to our soules, both for meate and medicine, to nourish and cure all our spirituall sores and sicknesses, as ever they were in those primitive times; onely it is in our selves that have lost our taste and appetite, so that wee relish not these divine excellencies, nor have any hungering desires after this spirituall Feast; so that now wee need with those guests in the Gospel, to bee compelled to come in, that the feast may bee furnished when it is prepared; and to have Laws made to force us to eate our meat when wee are empty, and to take physick when wee are sick.

CHAP.

## CHAP. XVIII.

*Objections against often receiving, and  
excuses taken away.*



AND thus have I set down the reasons which may move us often to come unto the Lords Table. Now wee are to set down those objections, and to answer them, and to take away those common excuses which hinder men from comming: And those are of two sorts; the first, of those who defend and justify their seldom comming to the Lords Table; the second, of those who excuse it.

The former object in their defence, that the *Object. 1.*  
Paschever unto which the Lords Supper succeedeth, was celebrated but once a yeere, and therefore once onely for this Sacrament is sufficient.

To which I answer, that all Sacraments are *Ans.*  
to bee celebrated according to Gods institution, both in respect of the matter, manner, and time, from whom alone they have all their vertue and efficacy. Now God ordained that the Paschever should bee celebrated but once onely in the yeere, and on a certaine moneth and day; but hee hath appointed that this Feast of the Lords Supper should bee often solemnized, and that wee should come often unto it, as appeareth, *1 Cor. 11.*  
*Cor. 11. 24, 25.* the which was also practised by *24, 25.*



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the Church in the Apostles times, who best understood their Masters mind and meaning. And howsoever these Sacraments were like in many things, yet not in all, and therefore wee must not makethem alike in that wherein the Lord, who ordained them, would have a dissimilitude.

*Object. 2.* Secondly, They object that our Saviour did but once celebrate it in his whole life, whereas, if it had been so necessary and profitable to have and receive it often, hee would have had his own Disciples often to have communicated.

*Answer.*

To which I answer, that it could not bee celebrated and received before it was instituted, seeing it hath all its vertue and vigour from the institution. Neither could it bee instituted before the fit and due time appointed by God, which was his last Supper, immediately going before the sacrifice of himselfe by his death upon the Crosse. For it was to succeed the Passeover, which was to continue til the true Paschal Lamb was ready to bee slain and offered, and therefore was not to bee celebrated till that was abolished. It was ordained to bee a sacrament of Christs death, in which his body and blood crucified and shed were to bee exhibited for the food of our soules, and therefore was to bee instituted not before hee was ready to lay down his life, and was now about to enter into that bloody path of his passion in his bitter agony. It was instituted that it might put us into a frequent, serious, and thankfull remembrance of his death, which was not seasonable till hee was ready to dye; and then much more effectually  
because

because the last words and actions of our dying friends, are most regarded and best remembred, especially when as (like this) they are singular pledges and pawns of their love. Besides, if this reason of theirs were good, it were as strong to prove that as well once in our lives, as once in the yeere, were sufficient to receive this Sacrament.

Thirdly, They object that the Church in *Object. 3.* former times appointed it to bee celebrated but once in the yeere, at *Easter*, and in these dayes but thrice onely, and therefore holdeth unnecessary to have it oftner.

*Answer.* I answer, that once alone in the yeere, was an institution of Popery, in the dayes of ignorance and superstition, wherein they made voyd Gods Ordinances to bring in and establish their own will-worship and traditions; and some time there was before our Church could bee thoroughly purged from this leaven of Popery, and bee brought to the practise of the Primitive Church. And now by our Lawes and Canons wee are not limited to thrice a yeere, but it is left by the Church to the discretion of her Ministers, to have it oftner celebrated. Neither is the Canon of thrice a yeere published to stint Christian zeale and devotion in often receiving, but rather to banish prophanenesse and irreligion, namely, that all of yeeres should thrice a yeere at least prepare themselves and come to this holy Table; whereas, if it were left at liberty, many are so cold and slack in holy duties, many so prophane and negligent, that they would seldome or never thinke of prepar-

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ring themselves for this Feast. Otherwise a man might justly wonder why any Law at all should bee necessary to impose this duty, seeing our own necessity and profit might serve in stead of a Law to make us diligent. For who that rightly understandeth himselfe needeth a Law to compell him, being hungry, to eate his meat; or sick, to take Physick, that hee may recover his health; or being poore, to receive such gifts and benefits as will make him rich?

*Object. 4.*

Fourthly, They object that as in naturall, so much more in spirituall food, too often feeding causeth loathing, that by making it common, wee profane this holy Feast, and by ordinary, and too familiar use, wee expose it to contempt, whereas abstinence, or seldome eating procureth an appetite, and maketh us to esteeme our food at a better and higher rate.

*Answer.*

I answer, that by the same reason wee may exclude often hearing, reading, meditating, praying, and all other religious duties, as well as this; whereas, in Truth the more frequent we are in these holy things, the more wee reverence and esteeme them, and the neglect of them causeth contempt; by eating wee get a stomach, and utterly lose it by unseasonable abstinence. The more wee use them, the more wee reverence and esteeme them, by their use learning their worth, and by tasting their sweetnesse wee whet our appetite. Worldly things indeed satiate and glut, though they doe not satisfie, because the more wee use and know them, the more wee see their vanity, and the lesse wee admire them: But spirituall and heavenly things are of such  
true

true worth and excellency, that the more wee use, the better weelike them, and more earnestly desire them. And therefore let us reject this vaine conceit, and hearken rather to Gods Counsell and Command, who would have us frequent in holy duties, to preach and heare the word in season and out of season, that the Word of God may dwell plentifully in us, to meditate in his Word day and night, to pray continually, and often to eat of this bread, and drinke of this cup, that being often put in remembrance of Christs death, our hearts may bee filled with thankfulness, and our mouthes with his praises for all his benefits bestowed on us.

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2 Tim. 4. 2.  
Col. 3. 16.  
Psal. 119.  
1 Thess. 5.

Fifthly, They object that they have often received this Sacrament already; and therefore need not still so frequently to doe it.

Object. 5.

I answer, that it is not enough that wee have formerly done well, unlesse wee bee also constant in well-doing and hold out unto the end; wee would thinke it ridiculous, if wee should thus reason in things which concerne our bodies, I have often eaten in times past, and therefore now I may forbear; I have often taken physick, and therefore I shall not need though I am sick to doe so still; I have often put on my cloathes, and therefore now need but seldome to weare them, seeing as long as wee live wee shall need these helpes, and it will little availe us, that wee have often used them for the continuance of our health, unlesse wee bee constant in the use of them. Yea, wee think this manner of reasoning absurd in other spirituall actions; for who will say, I have often heard the word

Answer.

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word heretofore, or I have often read the Scripture, or prayed, and therefore may bee dispensed with, though I slacken my diligence, and now heare, read, and pray, but seldom; and yet some will neglect this dutie of receiving the Sacrament upon this idle ground. But let such know, that such vaine pretences to defend their negligence proceed from unsound hearts, that never savoured the sweetnesse of this holy Ordinance, which if they had ever tasted, they would continue the use of it with constant delight; that though they have often received, yet it hath been but in a formall manner, more for custome then conscience sake, without any fruite and benefit for their soules nourishment, or any relish of these divine delicacies. Finally, let them know that intermissions and omissions in holy duties, are very dangerous, and there is no great difference whether wee never began, or having begunne, desist and fall off from performing of them.

*Object. 6.* Sixthly, They defend their negligence in comming, because they can say out of experience, that they have found little fruite or benefit by the frequent use of this holy Sacrament, either for the mastering of their corruptions, or the strengthening of their faith, or their enriching with spirituall graces; and therefore they have little encouragement.

*Ans. 1.* I answer, that this cometh to passe, not for want of efficacy, and vertue in this holy Ordinance, but because they doe not rightly use it; there is no defect in this spirituall feast, but because they come unto it not fitly prepared; there



is vertue enough in this food to nourish them, but they eat it with cloyed appetites, and have the stomach of their soules surfatted and clogged with the corrupt humours of sinne, and have not cleansed it by unfained repentance. But this should not make them to forbear comming, but rather stirre up their diligence in using all good meanes, whereby they may be enabled to come more fitly, and better prepared. If wee often eat and can feele no nourishment, no better health or accessse of strength, this will not make us to condemne our food, as unfit to nourish, and to refrain from eating; but knowing the fault to bee in our stomachs, and ill disposition of body, wee will take physick, change the ayre, and use exercise, that recovering of our health, wee may eat our meate with better appetite, and with more comfort and delight: And thus wee must likewise doe, if wee would preserve the health of our soules.

Againe, I answer, there can no good argument bee drawn from our present sense and feeling, if wee conscionably come to this Sacrament, with a desire to receive fruite and benefit by it, though wee doe not yet finde that wee have received it; wee doe not finde our selves the better by our often comming, but it may bee, if wee had not come so often, wee should have been much worse. Wee finde no accessse of strength in a sickly estate by often eating, but if wee had not thus eaten, wee should have grown weaker. And it is a benefit in such declinations, to bee preserved from further declining. But againe, wee may increase in grace and strength, though

Ans. 2.

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though wee are not sensible of our growth; even as a sick man is restored from weaknesse to strength, by small and slow degrees, though hee bee not sensible of the benefit of every meale. Yea, though wee finde no fruite after long times experience, yet wee must continue constant in the use of Gods Ordinances, and not limiting him to any time, let us still waite upon him for a blessing; assuring our selves, if wee bee not wanting to our selves in the use of the meanes, the Lord will not bee wanting in the end, but will performe what hee hath promised in due time, when as it shall bee best for his glory, and our own salvation. And finally, though God long deferreth, yet let us waite upon him with hope and patience; and make this use of his delay, to bee more serious in our repentance, and more frequent, fervent, and importunate in our prayers, earnestly desiring him to hasten his coming.

Of diverse  
excuses for  
seldome  
comming.

1 *Excuse.*

And these are the objections of defence which men alledge for their seldome comming. Unto which wee may adde divers excuses.

And first, they say, that they would willingly come as oft as others, but that they are not duly prepared, and therefore it is better to forbear and come seldome, then for want of preparation to incurre Gods displeasure, and so (as *Jacob* speaketh) bring a curse upon our selves and not a blessing.

*Answer.*

To which I answer, that this is to excuse one sinne by another, our negligence in receiving, by our neglect of preparation, both which alike the Lord condemneth. And therefore wee must

not

not excuse our not comming to the Lords Table, because wee are unprepared, but wee must therefore prepare our selves, that wee may bee fit to come. Wee must not when the King inviteth us to the Marriage feast of his Sonne, pretend that wee dare not come, because wee have not on the wedding garment, but wee must prepare and put it on, that wee may goe and bee entertained as worthy guests. Wee must not idly complaine that wee are polluted in our sins, and destitute of saving knowledge, faith, repentance, charity, &c. and therefore dare not presume to come unto the Lords Table, but that wee may bee fit to come, wee must wash our selves from all pollutions, and adorne our soules with all these spirituall graces, and use all good meanes, whereby wee may bee enriched with them, seeing otherwise the alledging of our wants, is but an excuse of our negligence, and not out of any dislike of them, but rather out of prophane loathing of this spirituall food. Hee that hath a stomach to his meate, will not when hee is invited to eate, excuse himselfe and say, I cannot eate because my hands are unclean, but will rather wash them that hee may bee fit to eate. And so if wee had any appetite to our spirituall food, wee would not alledge our unpreparednesse by reason of our ignorance, infidelity, and other corruptions, to excuse our selves for not comming to the Lords Table, but rather our desire to partake of this holy banquet, would cause us to purge our selves from these corruptions, and to put on the wedding garment of Gods saving graces, that being prepared

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pared, wee may come with comfort. And therefore let us not hereafter thus fondly excuse our negligence in comming, seeing thereby wee shal but bewray how much wee loath and contemne, or at least, how lightly wee esteem of this spirituall Feast: for if wee had a good stomach unto it, or esteemed the benefits that are offered by it to the worthy Communicant, wee would delay no time, but use presently all good meanes, that wee may bee fitted and prepared.

2 *Excuse.*

Secondly, They object that they are unworthy, and therefore dare not presume to come to the Lords Table, lest eating and drinking unworthily, they bee guilty of the body and blood of Christ, and so runne into everlasting condemnation.

*Answ.*

To which I answer, that if the sight and sense of their unworthinesse worke their hearts to sound repentance, and humiliation, and to a serious indeavour to use all good meanes whereby they may become worthy, God will accept of their desires, and accept of them for the worthinesse of Christ. But if being unworthy, wee are content to remaine so still, and onely use it as an excuse of our negligence in comming to the Lords Table, then upon the same reason, wee are unworthy also to heare or pray, or to performe any other duty of Gods service; and if wee use them in such a wilfull unworthinesse, we can have no comfort or benefit by them. For, if wee regard wickednesse in our hearts, the Lord will

*Psal. 66. 18. not heare us, Psal. 66. 18. Tea, our prayers shall  
Prov. 28. 9. bee abominable and turned into sinne, Prov. 28. 9.*

Finally, let such know, that as it is a sinne  
to

to come unworthily, so is it a farre greater, and double wickednesse, not onely to neglect coming to the Lords Table, but to continue wilfully in their unworthinesse, that they may continue in their negligence. Whereas, on the other side, if seeing our unworthinesse wee bewaile it, and willingly use all good meanes to bee made more worthy, that so wee may come and bee accepted, our unworthinesse should not discourage us, seeing our Saviour stayes not to give himselve and his benefits, till wee bee worthy to receive them, but as at the first hee gave himselve for us to death, when as wee were unworthy, yea, strangers, and enemies; so hee offers himselve and all the benefits of his passion unto us in his Supper, notwithstanding our unworthinesse, if wee bewaile and acknowledge it, and resolve to doe our best, that wee may become more worthy.

Thirdly, They object, that they are not in charity with some of their neighbours, and therefore must bee excused for their not coming to the Lords Table. 3 *Excuse.*

I have in part answered this objection already, and therefore here will but briefly touch it: If they be out of charity, why do they continue so, and not rather use all meanes of reconciliation, that they may receive this Sacrament to their comfort? In the meane while let them know, that this will not goe for currant, to excuse one sinne by another, a lesser with a greater, their negligence with their uncharitablenesse. *Answ.*

Secondly, Let them know, that being out of charity,



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- Chap. 18. charity, they are hereby disabled for all other Christian duties as wel as this. Wee cannot heare the Word with profit, unlesse laying aside *malice, eny, and evill speaking*, wee doe as *new born babes desire this sincere milke, that wee may grow up thereby.* Wee cannot pray, unlesse wee lift up *pure hands without wrath or doubting,* 1 Tim. 2. 8. Wee cannot desire forgivenesse of God, with hope to obtaine it, unlesse wee forgive our neighbours, *Matth. 6. 14.*
- 1 Pet. 2. 1. 2
- 1 Tim. 2. 8.
- Mat. 6. 14.

Finally, Let such know, that if they love not their brethren, they are also destitute of the love of God, and if a man say hee loveth God, and hateth his Brother, hee is a lyar, &c. 1 Joh.

1 Joh. 4. 20 4. 10.

4 *Excuse.*

Fourthly, They object that they are so much taken up with their worldly businesses, and necessary imployments, that they have no leisure to prepare and examine themselves, that they may bee fit for this action.

*Ans.*

To which I answer, that herein they proclaim their worldlinesse and earthly mindednesse, which causeth them to bee so wholly taken up with the things of this life, that they neglect the meanes of their salvation, spirituall grace, and heavenly glory, yea, they discover hereby their irreligious profanenesse, preferring a messe of pottage before their birth-right. All the dayes in the week are too little to enrich their states, and advance their worldly ends, and a few houres too much to bee spent in Religious duties. How farre are such from our Saviours judgement, who esteemed the meanes of salvation, that one thing necessary, which wee are chiefly

Luk. 10. 42.

are chiefly to intend? How farre from obey- Chap. 18.  
 ing his command: First; *Seeke the Kingdome, and* Mar. 6. 33.  
*in Righteousnesse*, when as they will not afford it  
 either the first or any place in their judgement,  
 affection, or practise? How farre are they from  
 having their conversation in heaven, or follow-  
 ing the Apostles exhortation, *Col. 3. 1. If yee bee* Col. 3. 1, 2.  
*risen with Christ, seeke those things which are above,*  
*&c.* Yea, rather they shew that their end is de-  
 struction, seeing they make their belly their God;  
*glory in their shame, minding onely earthly things:*  
 as the Apostle speaketh, *Philip. 3. 19.* and that Phil. 3. 19.  
 they have nothing to doe with Christ and his  
 benefits, seeing they preferre before them every  
 worldly trifle.

Fifthly, They object that if they come but 5 Excuse  
 seldome, they shall have the more leisure, and  
 opportunity to prepare themselves the better  
 when they doe come.

I answer, that howsoever this holdeth some- Answer.  
 times in outward and earthly things, yet not  
 in divine and spirituall. In which, the more wee  
 are exercised in them, the better wee doe them;  
 because the multiplying of the acts, doth streng-  
 then the habit, and this being confirmed, and  
 increased, inableth us to performe better their  
 functions and operations. And thus the more  
 wee are exercised in prayer, the fitter wee are to  
 pray; and the more wee heare the word, the  
 better shall wee thereby bee prepared to heare a-  
 gain; and so the oftner wee receive the Sacra-  
 ment, the better shall wee bee prepared to receive  
 often; seeing these duties reflect upon the agent,  
 intend their heart by exercise, and doe not con-  
 sume

sume themselves whilst they burne and shine, because they are their own fuel, and increase in burning, seeing they still minister oyle to nourish their owne flame. And as well may wee say, that the strength of the body is increased by idlenesse and sloath, and the stomach confirmed and bettered by seldome eating; as that our spirituall man is better prepared for holy duties by our seldome performance of them. Whereas in truth, exercise of our strength increaseth it, and the stomach by often and seasonable eating, is so nourished and strengthened, that wee are the better inabled and prepared to eate often.

Againe, delays, if in any thing, are most dangerous in holy duties, seeing hee that is not this day, or week, fit to performe them, will bee lesse fit the next; Grace for want of timely nourishment, growing weaker, and corruption of nature stronger, being by custome confirmed and increased.

6. *Excuse* Lastly, They object, that they are so full of wants, and weaknesse, corruptions, and imperfections, that they dare not presume to come to the Lords Table, lest comming and being so unworthy, they provoke Gods anger, and adde to their finnes and punishments.

*Ans.*

I answer, that if they use this as a frivolous excuse, to hide their sloth, I would aske them why they doe not labour in mortifying their corruptions, and in attaining by the carefull use of all good meanes unto an higher degree of Christian perfection, that so they may come as worthy guests to the Lords Table? Why doe

doe they alledge their weaknesse, to strengthen their negligence, and complaine of their wants, but never use any meanes whereby they may bee supplied? But if they truly grieve and groane under the burthen of their corruptions, and being sensible of their great imperfections, they hunger and thirst after more perfection, then should they not hereby bee discouraged from comming to the Lords Table, seeing above all others, they are invited as fittest guests to come unto it: For this feast is purposely prepared to satisfie the hungry, to strengthen the weake, and also that it may bee both for meat and medicine, to nourish Gods graces, to cure and heale us of all our corruptions. And therefore howsoever an utter want of Gods graces, as knowledge, faith, repentance, and the rest, may justly deterre us from comming to this Feast; yet, our weaknesse in them, must not dishearten and hinder us from comming, seeing this Sacrament is a chief means appointed by God for the strengthening and increasing of all his graces, in which wee are weak and wanting. For to refuse comming to the Sacrament, because wee are weak in grace and strong in corruption, is all one, as if wee should refuse drink, because wee are dry, or physick, because wee are sick, or riches, because wee are poore, or the Princes gracious pardon under his hand and seale, because wee are hainous offenders.

And thus have I taken away from men those fig-leaves of excuses, wherewith they cover their sinfull nakednesse, and negligence. The most of which are not the true causes of their seldome

comming to the Lords Table, but either their irreligious profanenesse, whereby they contemn the holy things of God, and carnall corruption, which can finde no taste or sweetnesse in them: or their worldlinesse and earthly mindednesse, which so wholly possesseth them, that they have no appetite or affection to spirituall duties: or, finally, because wee nourish some darling sinne, or predominant corruption, with a full resolution to live in it still, and not to forsake it by true repentance, which estrangeth us from God, cooleth and quencheth all our zeale and devotion in all holy and religious duties, hardneth our hearts, so as they are not sensible of our negligence, and even dulleth and deadeth our taste and appetite, so as they cannot relish Gods sacred Ordinances, nor feelee any sweetnesse in our spirituall nourishment.

And therefore, if wee would recover our appetite, and reforme our negligence, wee must take away these maine causes of our corruptions, and especially turne from our most beloved sins by true repentance, and suffer them no longer to rule and reign in us.



## CHAP. XIX.

*Duties to bee performed in the action  
of Receiving.*



AND so much concerning the duties of Preparation and Examination, which wee are to performe before wee come to the Lords Table, and also of often comming after wee are thus prepared: Now wee will intreate of such duties as ought to bee performed in receiving of the Sacrament, and after wee have received it.

In our receiving divers duties are required; some whereof concern meditation, and some action. Concerning the former; when wee approach unto the Lords Table, wee are to meditate and think with our selves, that wee are now in a special manner in the presence of God, glorious in Majesty, omnipotent in power, and the Sovereign Lord and King of Heaven and Earth, who will bee glorified in all those who thus draw nigh unto him; that wee are come to perform unto him a high and holy duty of his service, and that he looketh upon us & observeth, not onely our outward actions and carriage, but also the inward affection, and disposition of our hearts, when wee present our selves before him; the which as it must affect our hearts with awefull reverence, and humble devotion, according to that, *Levit. 19. 30. Tce shall keepe*

*Mat. 18. 20.*

*Levit. 10 3*

*Lev 19. 30*

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Psal. 5. 7.

*my Sabbaths and reverence my Sanctuary. Of which wee have David for our example, Psal. 5. 7. I will come into thine house in the multitude of thy mercie, and in thy feare will I worship towards thy holy Temple: so must wee also expresse our inward reverence in our outward carriage and behaviour, using such seemly actions and reverend gestures with our bodies, as being free from superstition, may yet favour of our religious devotion, and may bee fit both to expresse and stirre up our inward graces of faith, repentance, humility and thankfulnesse.*

Of the setting apart of the bread and wine.

Secondly, In our meditations wee are to consider the analogy, proportion, and relation between the signes, and the things signified. As when wee see the bread and wine standing upon the table, and separated from a common to an holy use, wee are thereby to bee put in minde that our Saviour was called, and set apart, sanctified, and sealed by his Father, to the Office of the Mediatour, that so hee might bee our Prophet, Priest, and King, and in this threefold Office perfect the work of our redemption. So

Joh. 6. 27.

*Job. 6. 27. Labour not for the meate which perisheth, but for that which endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath God the Father sealed: that is, called and installed into the Office of the Mediatour, that therein hee might reconcile God unto man. And*

Joh. 10. 36.

*Job. 10. 36. Say yee of him whom the Father hath sanctified and sent into the world, Thou blasphemest. And hence it is that the Prophet saith, in the person of Christ, that the Lord had called him from the womb, and made mention of his name from his*

*his mothers bowels, to be his servant, that hee might bring Israel again unto him, Esa. 49. 1, 2.*

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*Esa. 49. 1, 2.*

*Use 1.*

The consideration whereof should make us to yeeld hearty thanks unto God the Father, who sent his Son into the world, to effect that great work of our redemption; and to the Sonne also, who hath humbled himselfe by taking upon him our nature, and the forme of a servant, that by satisfying our debt, and suffering that punishment which wee had deserved, hee might free us from the anger of God, the curse of the Law, the cruell bondage of sinne, and Sathan, death, hell, and condemnation; all which wee must at this time call to minde with gladnesse of heart, that wee may with the blessed Virgin, magnifie the Lord, and rejoyce in God our Saviour, *Luk. 1. 46.*

*Luk. 1. 46.*

Secondly, It must make us resolve to rest wholly upon him as our alone Mediatour, and to acknowledge him and no other for our Prophet, Priest, and King. So *1 Tim. 2. 5, 6.* And therefore in all our necessities wee must use him and no other for our Mediatour and Intercessour to God the Father for supply of them.

*Use 2.*

*1 Tim. 2. 5, 6.*

Secondly, When as wee see but one bread consisting of many graines of Corne, and one Wine of many Grapes, wee are thereby put in mind, that there is but one mysticall body of the Church, whereof Christ Jesus is the head, and all the faithfull and elect the members of it. According to that, *1 Cor. 10. 17.* For wee that are many are one bread and one body, for wee are all partakers of that one bread. So chap. *12. 12, 13.* As the body is one and hath many members, and all

*How to meditate when wee see one bread and one wine.*

*1 Cor. 10.*

*17.*

*& 12. 12, 13*

Chap. 19. *the members of that one body, being many, are one body, so also is Christ. For by one spirit wee are all baptized into one body, &c.*

*Use 1.* The consideration whereof first serveth greatly for our consolation, when wee are assured that wee are ingrafted into Christ, and made lively members of his body. For our Saviour Christ

*Esa. 63. 1.* is omnipotent and able to save, *Esa. 63. 1.* hee is our head and wee his members. And therefore as the head is most carefull for the good, preservation and protection of the members, so will our most loving head bee most carefull over us to furnish us with all that is good, to preserve us from all dangers, to protect us from all enemies, and to bring us unto everlasting life and happinesse, where being glorified and made conformable unto our head, wee shall live and reigne together with him for evermore. What then, though the world doe frown upon us? What though Sathan and all the power of hell doe rage against us? yet let us not bee discouraged, seeing they shall never prevaile, because our Saviour Christ watcheth over us, as being members of his body, and with his Almighty power supporteth us, so as wee shall not bee overcome, nor plucked from him. Hee is *a wall*

*Zach. 2. 5.* *of fire round about us, Zach. 2. 5.* and hee that *toucheth us, toucheth the apple of his eye,* as it is, *ver. 8.* For as no head can with patience abide to have a sound member pulled from the body, if it bee able to prevent it; so our Saviour will much lesse indure, that any of his true members should bee pulled from his mysticall body, seeing hee is omnipotent to defend them.

Second.

Secondly, The consideration hereof, that wee are all members of the same body, serveth to roote out of our hearts all rancour and malice, and to inflame us with ardent love towards one another; for what member will revenge a hurt which it hath received of its fellow; and doth not rather, all that it is able, love, preserve, and cherish it? And therefore if wee are, as wee profess our selves, members of Christs body, let us bee so disposed and affected one towards another, or otherwise wee shall but discover our selves to bee rotten members, which shall bee cut off and perish.

Thirdly, when as wee see not bread or wine alone, but both together prepared for our entertainment to this holy Feast, wee are to consider the love and bounty of God towards us, who hath provided for us full and sufficient nourishment for our soules; for by bread usually in the Scriptures is signified all manner of food; yea, all things necessary for the preserving of life, as wee see *Gen. 39. 6.* and in the Lords Prayer. And wine is used not onely to quench the thirst, but also to refresh the faint, and to cheere the heart, and spirits of them who are in heaviness, as appeareth, *Psal. 104. 15. Prov. 31. 6, 7.* So that by both these joyned together, is signified, that wee have here a bountifull feast, and full and perfect nourishment for our soules, to nourish them in the life of grace, and to fit them for the life of glory. That our Lord Christ, whom wee here receive, is sufficient food both to sustaine and strengthen us, and also to cheere and comfort us. That hee is an all-sufficient

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Use 2.

How wee are to meditate when we see both bread and wine prepared.

*Gen. 39. 6.*  
*Math. 6. 11*

*Psa. 104. 15*  
*Pro. 31. 6, 7*



- Chap. 19.** ficient Saviour in whom wee have plenteous redemption, seeing hee is able to save to the uttermost all those who come unto God by him, having dyed for our sinnes, and risen againe for our justification, and ever liveth to make intercession for us.
- Heb. 7. 25.** Rom. 4. 25. Hee hath troden the wine-presse of Gods wrath alone, and as our surety hath fully satisfied Gods justice by paying our debt to the uttermost farthing. Hee hath his own selfe borne our sinnes in his owne body on the tree, and bee who knew no sinne, was made sinne for us, that wee might bee made the righteousness of God in him. Hee hath vanquished all the spirituall enemies of our salvation, and hath gloriously triumphed over them, that wee might also bee partakers with him in his victory. Hee hath by his death and merits purchased for us an heavenly Kingdome, and an inheritance incorruptible and undefiled, and that fadeth not away, and reserveth it in heaven for us.
- Esa. 63. 3.** **1 Pet. 2. 24.** **2 Cor. 5. 21.** **Col. 2. 15.** **1 Pet. 1. 4.** **Joh. 6. 35.** Hee is the bread of life which came down from heaven; and bee that commeth unto him shall never hunger, and bee that beleeveth on him shall never thirst, **Joh. 6. 35.**

*Use 1.*

The use hereof is first, that wee rest upon Christ wholly by a lively faith, and firme assurance as upon our alone Saviour and Redeemer, seeing there is an all-sufficiency in him for the beginning and perfection of the great work of our redemption and salvation.

*Use 2*

Secondly, That wee come to the Lords Table, as unto a bountifull feast, with joy and gladnesse of hearts, and eat our fill of these spirituall and divine delicacies, with all comfort and contentment, seeing there is an all-sufficiency in them

them, to nourish our bodies and soules unto everlasting life. For to this purpose the essential Wisdom of the Father hath prepared this Feast, and calleth unto us by a gracious invitation to come unto it, *Prov. 9. 5. Come, eate of my bread, and drink of my wine which I have mingled.* To this end our heavenly Bridegroom hath brought us into his banquetting house, and hath spread over us his banner of Love, *Cant. 2. 4.* To this end hee hath provided his Myrrh, and Spice, his honey, and wine, and milke, and cheerefully inviteth us to feed upon them. *Eate, O friends, drinke, yea, drinke abundantly, O beloved, Cant. 5. 1.*

Lastly, That wee bee moved hereby to abhorre the doctrine and practice of the Church of Rome, who deprive his people of halfe their cheere, and make a dry feast, taking from them the use of the cup and wine, because, forsooth, the blood is in the body, and therefore the sign of it alone is sufficient. But these men will bee wiser then Christ himself, who appointed both as necessary, and commanded that all should drinke of the wine, as well as eate the bread. Again, though Christs living body had blood in it, yet not his body crucified, out of which his blood, yea, even his heart blood was powred out and shed; and therefore, as they were severed, so the signes were severall to represent them. Finally, they rob Gods people of their chiefe comfort, which they should have in this Feast, which is the representation of that all-sufficiency which is in Christ for our spirituall nourishment unto everlasting life, and that wee have

*Use 3.*

*Joh. 19. 34.*

**Chap. 19.** have all things in him necessary for our Salvation.

How to meditate when we see the bread broken and the wine poured out.

Esa. 53. 5.

Fourthly, when we behold the bread broken, and the wine poured out, we are thereby to be put in minde, that the body of Christ was crucified, and his blood shed for our sins. That his blessed body was broken and torne with stripes and wounds, with whips, nayles, and speare, his blood, yea, even his heart blood poured out, and his holy soule pressed and pained with the heavy burthen of his Fathers displeasure for our iniquities, according to that, *Esa. 53. 5.* And to this end our Saviour instituted this his last Supper, not that we should rest in it selfe, and (as it were) the deed done, or in the outward rites and actions; but that it might put us in remembrance of his death, and sufferings, and of the great benefit of our redemption wrought by them. For God is not chiefly worshipped by our eyes, eares, hands, and taste, or with outward ceremonies and observations; but in Spirit and Truth. Neither is the bodily exercise, or externall actions, that which nourisheth our soules, but the spirituall things thereby signified, the body and blood of Christ received, and applyed by faith. Nor is it enough that wee literally and historically know, or knowing remember the death of Christ, the crucifying of his body, and shedding of his blood upon the Crosse, but this knowledge and remembrance must extend unto our hearts, stirring them up to holy devotion, and working upon our affections, cause us to cling unto him by a lively faith, as our alone

lone Saviour and Redeemer, & to trust and hope in him for salvation, to love, feare, and rejoyce in him, and to stirre us up to all thankfulnesse and obedience. For which ends principally our Saviour instituted this holy Sacrament. Finally, it is not enough that wee exercise our tongues and wits to expresse in a tragicall manner, the bitternesse of Christs passion, and intolerable sufferings, both in his body and soule, nor the malice and rage of his cruell enemies, the Priests, and Scribes, *Judas*, *Pilate*, *Herod*, and mercilesse Officers and Souldiers; but our knowledge of all these must reflect upon our selves, and our own finnes, as the causes of all these his sufferings, and work in our hearts and soules, holy, devout, and zealous affections, for the increasing of our godlinesse, and the stirring of us up, and strengthening of us unto new obedience. For what vanity and folly is it for any to expresse their passion and wit, in declaiming against Christs enemies, if themselves live more like his enemies, then his redeemed? to speak much of his paines and tortures, his wounds, and blood-shed, and to make no conscience of swearing bloody Oathes, and of tearing him in pieces, and crucifying him afresh by execrable blasphemies? to amplify the greatnesse of his love, in shedding his blood, and then to trample upon it with our filthy feet? And what were this but professing Christianity to dishonour our Lord and Master, to scandalize our profession, and expose our Religion to reproach? And therefore let us not rest in outward words and ceremonies, but chiefly set

Chap. 19. on work our hearts and affections, and bring all wee do unto an holy and spirituall use.

*Use 1.*

*Zach. 12. 10*

And first the consideration of Christs death represented by the breaking of bread, and pouring out of the wine, serveth to exercise and renew our unfained repentance: as first, to work in us an hearty sorrow for our sinnes, because by them wee have crucified the Lord of life, and put him to death, that came to save us, even when as wee were strangers and enemies, according to that, *Zach. 12. 10.* For *Judas* that betrayed him, the Priests and Pharisees that accused him, *Pilate* that condemned him, the Soldiers that whipped him, nayled him to the Crosse, and pierced his side with a speare, were but our executioners to inflict on him those punishments which our sinne deserved, and Gods justice imposed. And therefore let us beate our hearts for sorrow, that wee have caused life it selfe to bee put unto a shamefull death, him to bee condemned that came to justifie and save us, and for a time to bee held under the bondage of death, who came to redeeme and deliver us from death, and out of thraldome of all our spirituall enemies, and to purchase for us eternall life and blessednesse.

*Use 2.*

Secondly, The consideration hereof should work our hearts to a true hatred of sinne, as the greatestt evill, and to a serious resolution and endeavour, to leave and forsake it for the time to come. For how should that bee any more pleasing unto us, which was so displeasing and odious unto God, that hee punished it so severely in his onely begotten and best beloved Sonne?

How



How should it seem light unto us which did lie upon him as an intolerable burthen, pressing out of his innocent body that sweate of water and blood? How shall that bee any more sweet unto us, that made him drink gall and vinegar, yea, that which was much more bitter, the dregges of Gods wrath, and the cup of his heavy displeasure, even to the bottome? How should not this make us so to abhorre all sinne, that wee would not for all the world wittingly, and willingly fall into it, lest wee should again crucifie the Sonne of God, and make a mock of him? as it is, *Heb. 6. 6.*

And as the remembrance of Christs death and bitter passion serveth as a powerfull meanes to renew and increase our repentance, so in the second place it is alike effectuell to strengthen our faith against all the assaults and fiery darts of Sathan. For though our spirituall enemies bee many and mighty, yet our Saviour by his death hath overcome and triumphed over them upon his crosse: though our sinnes bee hainous and grievous, yet if wee repent and beleeve, they shall not separate us from the love of God, seeing Christs death is a propitiatory sacrifice, whereby Gods justice is satisfied, and his wrath appeased. As therefore wee cast our eye upon one sin to humble us under their burthen, and bring us to repentance; so wee are to cast the other upon our Saviour Christ hanging upon the Crosse, who having taken all our burthen upon himselfe, doth now invite us to come unto him, that wee may bee eased. And therefore whensoever wee feele this heavy burthen of our sins, let

*Heb. 6. 6.**Use 3.*

Chap. 19. let us runne unto our Saviour Christ for ease, and bee of good comfort, seeing hee calleth, and will surely ease us, if wee will goe unto him,

Mar. II. 28. *Matth. II. 28.*

*Use 4.*

Fourthly, This consideration should inflame our hearts with the love of Christ, stirre us up to unfained thankfulness, and fill our mouthes with praises and thanksgiving for that wonderfull love of his in giving himselfe for us, his body to bee crucified, his blood to bee shed, and his soule to beare the intolerable burthen of his Fathers displeasure, due unto us for our finnes. Oh how should this ravish us with admiration of so great kindnesse, and provoke us to all love and thankfulness unto our deere Saviour, who did and suffered all this for us when as wee were weak and of no strength, dead in trespasses and finnes, the children of wrath as well as others, and not onely strangers, but even enemies! as the Apostle speaketh, *Col. I. 21.* How should this love inflame our hearts, with longing desires to injoy him, and to bee more and more neerely knit unto him in an holy and happy union and communion, and to contemn all things in comparison of it! How should wee bee transported with ravishing wonder, when wee consider our despicableness and small deserts, the greatnesse of the benefit of our redemption, and the inestimable price, which hee gave for it, together with the glory, greatnesse, and excellency of the person who hath done so great things for us!

*Col. I. 21.*

*Use 5.*

Lastly, this consideration should worke in our hearts a full and firme resolution of bringing

ing forth the fruits of new obedience, that Chap. 19.  
thereby we may glorifie our Lord and Re-  
deemer, without which our profession of love  
and thankfulness is vaine, fruitlesse and unpro-  
fitable, in thew, and not in truth. For if wee se-  
riously and sincerely lay to heart Christs infinite  
and incomprehensible love towards us mani-  
fested in that great worke of our redemption;  
and call to mind what hee hath done and suffe-  
red for us; wee cannot thinke any thing too  
much which wee can doe or suffer, to testifie our  
love and thankfulness for so great benefits;  
especially, considering that our Saviour hath  
redeemed us to this end, that wee should glorifie  
him our Lord and Redeemer by our holy con-  
versation, as appeareth, Luke 1. 74. Tit. 2. 14.  
1 Pet. 2. 24.

In the last place, when wee behold Gods Mi-  
nister distributing and offering the Bread and  
Wine to every communicant according to  
Christs institution, wee are thereby to be put  
in mind that God in like manner doth offer and  
bestow upon every worthy receiver (and parti-  
cularly upon us) Christ Jesus his body and  
blood to be received by the hand of faith; and  
to be fed upon as their spirituall food whereby  
they are nourished unto everlasting life. And  
that not onely God hath given unto us this  
bread of life, as appeareth, Joh. 6. 32. but also  
hath commanded us to receive him by faith, as  
his free gift, as it is 1 Joh. 3. 23. and with him  
all things necessary for life and godlinesse, as  
wee see Rom. 8. 32. The consideration whereof  
should worke in our hearts all joy and thankful-  
nesse,

Luk. 1. 74.

Tit. 2. 14.

1 Pet. 2. 24.

How to

meditate

when the

Bread and

Wine are

distributed.

Mat. 26. 26,

27.

1 Cor. 11.

24.

Joh. 6. 32.

1 Joh. 3. 23.

Rom. 8. 32.

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1 Cor. I. 30.

nesse, and wrap us up, and even ravish us with admiration of Gods great mercy and love, who spared not his best beloved sonne, but gave him for us and to us, that hee might bee our wisdom, righteousness, sanctification and redemption; and now also doth in the sacrament offer him unto us as the food of our soules, and commandeth us also to receive him, that by feeding on him our soules and bodies may bee nourished unto life eternall. And this likewise wee must lay up as a ground of consolation to comfort us in all our wants and extremities: for if the Lord hath given unto us his chiefest Jewell, his onely and dearly beloved sonne; what can hee deny us which is good and profitable for us to receive, if we will depend upon him, and beg it at his hands in the name of our Saviour? *Rom. 8.*

Rom. 8. 22.

&amp; 5. 10.

32. &amp; 5. 10.

Of the action of receiving.

And so much of those things which concerne meditation, now we are to speak of those which concerne action. The which is two fold, the one outward and corporall, the other inward and spirituall; the which are to bee joyned as standing in relation together, and the one signifying and answering unto the other. The first, outward action, is the receiving and taking the bread and wine into our hands when they are offred by Gods Minister, and the putting of them into our mouths, that wee may feed upon them. Answerable unto which another spirituall action, which hath relation unto this, ought to be performed, namely, that we set our soules on worke, and at the same time lay hold upon Christ, his body and blood, with all the bene-

benefits of his death and passion, and apply them unto us by a true and lively faith; which as the hand and mouth of the soule receiveth all our spirituall nourishment.

The second action is the eating of the bread, and the drinking of the wine. Answerable unto which outward action, the internall and spirituall action of faith which holdeth relation with it, must at the same instant bee performed, namely, the feeding on the body and blood of Christ, and the applying of him and all his benefits for our spirituall nourishment unto everlasting life, whereby our union and communion with Christ our head is more and more assured and confirmed, according to that, 1 Cor. 10. 16. *The cup of blessing which wee blesse, is it not the communion of the blood of Christ? the bread which wee breake, is it not the communion of the body of Christ?*

Of the second action which is the eating the Bread, and drinking the wine.

1 Cor. 10. 16.

When therefore as worthy receivers wee receive, eate and drinke the bread and wine, wee are at the same instant to set our soules on work in those spirituall actions which have relation to them, and by a lively faith wee are as certainly to believe, that wee spiritually receive and feed upon the body and blood of Christ, as wee doe these outward signes of bread and wine, and that together with him wee receive all his benefits, and convert them all to our own use. As for example, wee are by faith to assure our selves that Christ was incarnate and made the sonne of man, that hee might make us the sonnes of God. That the holinesse of his nature belongeth unto us, that thereby our cor-



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rure nature is sanctified: that being God equall  
 with his Father, hee abased himselfe and tooke  
 upon him the forme of a servant, that he might  
 advance us who were base and vile by nature,  
 unto glory and majesty. That hee was borne  
 unto us, that hee might as our redeemer save us  
 from all our sinnes. That hee performed per-  
 fect obedience unto the law, that his righteous-  
 nesse might bee imputed unto us; that he suffe-  
 red all the miseries and calamities of this life,  
 that wee might enjoy all happinesse and felicity  
 in the life to come. That hee meekly indured  
 the injuries and appropries of men, to free us  
 from all the indignities, which should have  
 been offered unto us by our spirituall enemies:  
 that hee was accused and condemned before an  
 earthly Judge, that wee might bee excused and  
 absolved before the tribunall seat of Gods  
 judgement: that he was put to death, to free us  
 from death everlasting: that hee bore the anger  
 of God, that hee might reconcile us unto him,  
 and make our peace: that hee dyed to free us  
 from the power of death and sinne, both in re-  
 spect of the guilt, punishment and corruption  
 of it, and from the power and dominion  
 of it; so that though it still dwelleth, yet it  
 doth no longer reigne and rule in our mortall  
 bodies. That he rose againe, that by vertue of  
 his resurrection hee might raise and restore us  
 to newnesse of life, and our dead bodies also  
 at the latter day by the quickning power of his  
 spirit: that hee ascended into heaven to draw  
 us up thither; and tooke possession of those  
 heavenly mansions, to reserve them for our use

as everlasting habitations: that hee sitteth at the right hand of God, to make intercession to his father for us, to rule us by the Scepter of his Word and Spirit as our King and Sovereigne, to preserve us from all dangers, to provide for us all necessities, and to defend us from all our enemies: and finally, that hee shall come againe at the last day to judgement, that hee may pronounce us blessed, and give unto us the full possession and fruition of eternall life and happines.

The third action to bee performed is, that as often as wee eate of this bread and drinke of this cup, wee doe shew the Lords death till hee come: the which the Apostle expresseth, *ver. 26.* and is called by our Saviour eating and drinking in remembrance of him. Now if wee would know what this is to eate and drinke in remembrance of Christ, and to shew his death till hee come: it is to call to mind his incomprehensible love in dying for us, and publikely to confesse and professe to the praise of our Lord and Redeemer, that all our hope of life and salvation is wholly placed in his death, sufferings, and obedience, that hereby wee may not onely magnifie and praise his holy name, but may also move others by our good example to give glory unto God, by making the like profession. And this is one speciall and notable end of the Sacrament, namely, that it may continually renew in us the remembrance of Christs death and passion. For whereas wee are commanded to shew the Lords death till hee come to Judgement, thus much is required, that wee openly confesse and professe Christ to bee our life and

The third action, to eate and drink in remembrance of Christ.

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The fourth  
action is gi-  
ving of  
Almes.

salvation, and that wee are most thankfull un-  
to him for such inestimable benefites as wee re-  
ceive by him.

The last action in the celebration of the Sup-  
per is, that we joyne with this action of piety  
a worke of charity, and testifie our love and  
thankfulnesse towards God and his Christ, by  
our readinesse and bountie in relieving the poor  
members of Jesus Christ. For how can we bet-  
ter approve our love to him, then by loving  
those who are so neare and deare unto him; or  
our thankfulnesse for his infinite bounty, then  
by being bountifull to any of his that need our  
helpe? And this is that which the Apostle re-  
quireth, *1 Cor. 16. 1, 2.* which who so neglect they  
shew themselves destitute of love and thank-  
fulnesse, and they who performe it in a base and  
niggardly manner, and not according to their  
abilities, they shew that they are strait in their  
bowels, and have not their hearts enlarged with  
Gods love, nor are in any measure thankfull  
according to the greatnesse of his benefits, *Heb.*  
*13. 16.*

*1 Cor. 16.*  
*1, 2.*

*Heb. 13. 16*

CHAP.

## CHAP. XX.

*Of the duties which are to bee performed after the receiving the Sacrament.*

**A**ND so much of the duties which are to be performed in the receiving of this Sacrament: Now we are to speake of those which we ought to performe after we have beene at the Lords Table.

First, the consideration of those inestimable benefits which wee have confirmed and conveyed unto us by the Sacrament, should incite us to hearty thankfulnesse to the Lord for his great bounty and love towards us, which love must worke in our hearts a most intire love and awfull feare and reverence of this our gracious Father, who hath not onely begotten us by his Word, and made us of children of wrath his adopted sonnes in Christ, and admitted us into his family, but also doth nourish and strengthen us with this heavenly Manna and food of our soules unto everlasting life.

Secondly, being come to our owne homes, we must take some time to examine our selves what benefit we have received by it, and labour to find the fruite of the Sacrament, for the assurance and increase of Gods saving graces in us, & for the strengthening of us unto all duties of Gods service, which were the chiefe ends for

1. Dutie after the receiving of the Sacrament is thankfulnesse.

2. Dutie, to examine what fruit we find by the Sacrament.

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Mat. 9. 20.

which wee came to the Lords Table; assuring our soules that none come worthily to this feast, nor with the outward signes receive the things signified, the body and blood of Christ, but their soules are nourished with this Bread and water of life. For if the woman who did but touch his garment did by Faith extract vertue from him for the curing of her disease, then much more those who by Faith feed upon him doe derive from him such vertue and vigour, that their soules are strengthened in the graces of his Spirit.

As therefore when we come to the Lords Table we doe receive the Sacrament to this end, that this spirituall food may nourish us, and both confirme and increase all holy and saving graces in us; so we must after the receiving of it labour to find and feele our soules truly nourished, and these graces increased in us. For as he that eateth wholesome food, and is not nourished thereby, may assure himselfe that his body is ill disposed: so he that receiveth this spirituall food, and is not nourished or strengthened thereby in grace and goodnesse, hath great reason to suspect himselfe that his soule is dangerously affected, and that either it is clogged with some corrupt humour of sinne unrepented of, which hath taken away the spirituall appetite, or else that he hath beene negligent in his preparation before he came to the Lords Table. And if upon examination wee finde it thus, wee must humble our selves, and unfainedly repent of this our sinne, and by humble confession acknowledge it, and by earnest prayer



prayer aske pardon, that so judging our selves Chap. 20.  
wee may not bee judged of the Lord, 1. Cor. 11. 1. Cor. 11.

31. But if upon serious examination our consciences beare us witnesse that wee have truly repented of all our sinnes, and that we have with upright hearts indeavored to come duely prepared, and yet cannot feele the fruit and comfort of our receiving in the increase of our saving graces; then have we no just cause of discomfort and discouragement, onely wee must humble our soules in the sense of these defects, and earnestly pray that in time to come they may bee supplied. Yea in this case we may comfort our selves that there is some accessse of spirituall grace and strength, though God in his wisdomethinketh it fit to conceale it from us, and that in his good time he will let us have the feeling and comfort of it.

For let such weake consciences which complaine of their non-proficiency, know this to their comfort, that this increase in Gods graces is not alwayes presently discerned after the receiving of the Lords Supper; for as Physicke taken doth not presently worke, nor after that it hath wrought doth not forthwith give ease and health, yea rather maketh the patient more sicke and sensible of his infirmities, and yet afterwards hee findeth the benefit of it, and as meate received doth not presently nourish and strengthen the weake and sickly body, till it be digested, and the nourishing juyce dispersed and distributed into every severall part: so the vertue and vigour of this spirituall Physicke and food of our soules is not alwayes presently perceived

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Cant. 2. 5.

ceived to be effectuell to the ends for which it was received, & yet afterwards the fruit and benefit thereof is clearly discerned. The Church is sometimes so weake and sick, that being brought by her Bridegroom Christ into the Wine-cellar, she doth in stead of being refreshed & revived fall into a swoone, as we see, *Cant. 2. 5.* And so oftentimes our soules are so infirme and sickly, that the spirituall food here received, doth make us more sensible and to apprehend the sharpenesse and grieve of our disease; but yet this heavenly meate of Christs body and precious Flagons of his blood, being received by the mouth of the soule a true and lively Faith, will afterwards bring comfort by the increase of our spirituall health and strength. The sicke man in stead of being comforted and eased by receiving of meate is oftentimes thereby made more sicke in his owne sense, but yet the meate which hee eateth preserveth his life: and so it commeth to passe sometimes, that being sicke in sinne, and our soules oppressed therewith (as the body with corrupt humors) wee doe in stead of receiving comfort, and peace of conscience, more sensibly perceive the burthen of sinne oppressing us; but yet let us not be dismayed, for if wee often receive it with due preparation and devotion, this food will strengthen us in spirituall grace and nourish us unto everlasting life.

1. But let us come to more particulars. First, we receive this Sacrament that thereby our Faith may be confirmed and increased; therefore after the receiving thereof we must labour to have this assurance strengthened in our hearts, that nothing

thing shall be able to separate us from the love of God in Christ Jesus. And to this end we must continually call to mind the promises of God made in the Gospel to all believing & repentant sinners, which he hath sealed & confirmed unto us by this Sacrament. For though his word were sufficient, (for he is truth it selfe and cannot lie) yet he hath added also his seales to his Covenant that there may be no place left to doubting.

Secondly, we receive the Sacrament that wee may hereby professe to all the world that wee are the true servants of God by wearing this his livery and cognizance. Afterwards therefore we are to confirme the certaintie hereof to our selves and others, not onely by an outward profession, but also by our practise, and by behaving our selves like the servants of God, walking in a godly and Christian life, that thereby we may glorifie our Lord and Master.

Thirdly, we receive the Sacrament that wee may shew the Lords death till hee come, and may bee put in thankfull memory of Christ and all his benefits bestowed upon us. Therefore wee are afterwards to meditate continually hereupon, that thereby wee may bee armed against all the assaults of Satan, whereby hee seeketh to wound our consciences with despaire in regard of our sins. For if we remember that Christ hath died for us, that by his death hee might make a full satisfaction for our sinnes, whensoever wee are burthened with them wee will come to our Saviour for ease; and when this deadly Serpent hath stung us, wee will lift up the eyes of our soules to the brazen Serpent hanging

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hanging on the Crosse, to the end that wee may bee cured. And as the remembrance of Christs death will on the one side arme us against despaire, so on the other side against presumption and carnall security. For who can presumptuously fall into sinne, or securely live in it, that remembreth the terrible and fearefull justice of God, who rather then hee would let sin goe unpunished, did punish it in his dearely beloved Sonne? Or who can suffer himselfe to bee inticed to sinne, for every vain pleasure and trifling commodity, that remembreth this unvaluable price, even the pretious body and blood of Christ, which was given to free and deliver him from the guilt, punishment, and domination of it?

Lastly, Wee receive the Sacrament, that thereby wee may tell that wee are the members of the same body, the head whereof is Christ Jesus. The remembrance of which after the receiving of the Supper should cause us to desire and endeavour, that wee may approve our selves true members of his body, even in our own consciences, and in the sight of all men. And this is done :

First, by living like the members of so holy a body. For if wee make no conscience of sin, wee shew plainly that wee are not the members of Christs body, seeing the members are guided and ruled by the head. And therefore, if wee doe not subject our selves to bee ruled and governed by Christs word and holy Spirit, wee make it manifest, that wee are no true members of his body.

Secondly, wee approve our selves lively members

bers of Christ our head, when wee behave ourselves in all duties of love towards our neighbours, like fellow-members: loving and cherishing one another. And whensoever wee are provoked, by our corrupt affections, to offer any injury to our brethren, or hinder our selves negligent and backward in performing any duty which wee owe unto them; let us call to minde, that wee are, and have professed our selves, by receiving this holy Sacrament, members of Christs body, and this will bee an effectuall meanes to incite us to the performance of our duties.

And so much of the second duty: The third is, that wee indeavour to our uttermost power, to make good our promises which wee have made unto God in the time of our preparation. For example, if in our preparation wee finde our knowledge small and imperfect, wee promise unto God, that wee will afterwards more carefully use the meanes whereby it may bee increased and sanctified. And therefore, after the receiving of the Sacrament, wee must performe our promise, and labour for this saving knowledge, that wee may approve our selves as good as our word.

If in our preparation wee find our faith weak and wavering, wee vow unto the Lord, that if hee will vouchsafe to accept of us, wee will labour more and more to have our faith increased and confirmed; Therefore afterwards the remembrance of our promise should make us most careful in using all good meanes tending to this purpose, and to avoyd all meanes by which our faith

The third duty, that wee make good our promises made in our preparation.



Chap. 20. faith may bee weakned or wounded.

If in our preparation wee find our repentance small in comparifon of our great and manifold finnes, and our hearts hard and secure, wee promise that if God will remit and paffe by our infirmities and failings, wee will for the time to come labour to repent more seriously, and in more perfection; afterwards therefore wee must indeavour to performe what wee have promised; and, first, wee must labour in working our hearts to a more earnest and unfained sorrow for our finnes past, to a more yehement hatred of those corruptions which still cleave unto us, and to a full resolution and indeavour to forsake them for the time to come, though they have formerly been as deare unto us as our right hand, foote, or eye, and to serve the Lord in holinesse, and newnesse of life. And seeing the Lord hath promised unto us upon the condition of faith and repentance, Christ Jesus and all his benefits, the graces of his Spirit in this life, and eternall happinesse in the life to come, if wee would have God to make good these promises to us, wee must also make good ours unto him; for if wee observe not the Condition, the Obligation will bee voyd and of no force. And therefore let us not follow the practice of worldlings, and hypocrites, who professe all holinesse for that day in which they receive, and as the Prophet *Esa* speaketh, afflict their soules for a day, and hang down their heads like a bulrush, and presently after, with the dogge return to their vomit, and with the hogge to wallow again in the puddle of their finnes: but

*Esa.* 58. 5.

*2 Pet.* 2. 22.

as wee have promised newnesse of life, so wee must indeavour to bee as good as our word. And whensoever wee are tempted unto sin, let us call to remembrance our promise made unto God in the time of our preparation to the Lords Supper, that wee would forsake all our sinnes, and say to our owne soules, Should any thing intice mee to fall into this sin, seeing I have promised to forsake it? why so I should mock God, in making a goodly shew, and presently before his face doe the cleane contrary? So should I break my Covenant with God, and move him to make voyd his with mee. The Lord hath promised mee inestimable benefits, and I have promised him my faithfull service, and should I now renounce it, and serve Satan by sinne? Hee hath received mee into grace and favour like a loving Father, and I have promised to obey him like a dutifull sonne, and therefore farre bee it from mee, for the base wages of worldly vanities, to doe any thing displeasing in his sight, and forgetting my high calling, to subject my selfe as Satans slave, to doe his drudgery. For if I break my promise which I have made unto God, why should I hope that hee will make good his promises which hee hath made unto mee? Let mee rather undergoe all losse and disadvantage, then adventure the losse of such inestimable benefits.

If in our preparation wee finde our selves defective in charity, wee promise unto God that wee will use all good meanes to have it increased towards him, and our Neighbours. And accordingly wee must afterwards make good our pro-

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promise, and rooting out of our hearts all rancour and malice, settle in place thereof true and sincere love. But the custome of men is clearely contrary, for though before they come to the Lords Table they professe that they are reconciled to their neighbours, and bee in love and charity with all men; yet afterwards they shew their old rancour and malice upon every occasion, the which is nothing else but a meer mocking of God, who will not bee mocked. For that they may bee assured of those great benefites which are offered in the Lords Supper, or at least may still the cry of their naturall conscience, accusing them for their negligence, and shunning the note of prophanenesse and irreligion among their neighbours, they will for the present professe in outward shew reconciliation and love, but after they have (as they think) their purpose, they fall into their old course againe. But let such know that they commit a notable folly, in seeking thus to deceive, not men alone but God also; for hee seeth the very secrets of their hearts, howsoever they can disguise themselves like hypocrites before men, and perceiving that they intend to performe nothing less then what they outwardly professe, hee pulleth backe his hand of mercy and bounty, by which hee offereth Christ and all his benefites, and stretcheth forth his hand of Justice, to take vengeance on such dissembling hypocrites, taking them in their own wiliness, and overthrowing them in their hypocrisie.

If in our preparation wee finde little appetite to the food of our soules, wee promise that wee

will

will use all good meanes to quicken it, and sharpen our stomachs. And therefore wee must bee as good as our word, and against the next time that wee come to this holy feast, wee must set a better edge on our appetite, by making our selves more sensible of our emptinesse, that wee may more highly esteeme of Christ and his benefits, and with more longing desires hunger and thirst after them; and of the intolerable burthen of our sinnes, that wee may desire ease, and long to have our pardon sealed and delivered.

Finally, if wee find our thankfulness to hold no proportion to that which ought to bee in us for Gods inestimable benefits, wee promise to improve it to an higher pitch for the time to come; afterwards then wee must labour to accomplish what wee have undertaken; often meditating on their great riches and value, and on our own indigency and misery without them; especially let us often call to minde the incomprehensible love of God in giving his dearely beloved Sonne, and of Christ in giving himself, as the price of our redemption, when as wee were strangers and enemies.

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CHAP.

Concerning the Sacrament, there is a twofold worship: the first respecteth the person of the Communicant; the second, the action. In respect of the person, there is a twofold worship: the first respecteth the person of the Communicant; the second, the action. In respect of the person, there is a twofold worship: the first respecteth the person of the Communicant; the second, the action.

## CHAP. XXI.

*Of unworthy receiving the Sacrament.*

Vers. 29.



ND so much of the duties which we ought to perform after that we have been at the Lords Table, and also of the Apostles exhortation.

Vers. 29.

Now we are to speak of the sanction, Vers. 29. *For hee that eateth and drinketh unworthily, eateth and drinketh damnation (or judgement) unto himselfe, not discerning the Lords body.* In which words consider two parts :

Parts:

First, A commination.

Secondly, A Reason.

The Commination: *For hee that eateth and drinketh unworthily, eateth and drinketh damnation unto himselfe.*

The Reason is, *Because hee discerneth not the Lords body.*

In the Commination we may observe,

First, The sinne, *Hee that eateth and drinketh unworthily.*

Secondly, The punishment; *Hee eateth and drinketh damnation unto himselfe.*

Concerning the former, there is a twofold unworthinesse: the first respecteth the person of the Communicant: the second, the action. In respect of the person, there is a generall unworthi-

A twofold  
unworthi-  
nesse.

thinnesse in all the sonnes of *Adam*, not onely in the unregenerate, who being dead in their sins, and destitute of faith, repentance, and all sanctifying and saving graces, pollute all Gods holy Ordinances, and turn all holy services into sinne; but also the regenerate, who in respect of their imperfections in their best actions, and their corruptions and reliques of sin remaining in them; are in themselves unworthy to approach into Gods presence, and much more to bee admitted unto this sacred feast, and to bee made partakers of those divine delicacies, the body and blood of *Christ* with all the benefits of his Passion. Of the former of these wee may understand these words, for they who live in their sinnes, and are destitute of faith and repentance, are utterly unworthy, and therefore eate and drink their own damnation; but the other, though unworthy in themselves, yet are made worthy in *Christ*, and therefore their unworthinesse being not imputed unto them, the Apostle doth not here speak of it.

Unworthinesse, in respect of the action, is, when as wee do not come prepared to the Lords Table, that is, rightly qualified, and furnished with those saving graces which are necessary to the making of a worthy Communicant. And these also are of two sorts:

First, Such as are utterly destitute of them, as all hypocrites, and carnall worldlings.

Secondly, Such true Christians, as through negligence doe not renew and stirre up these graces in them, nor put them into act and use upon this speciall occasion.

Both which come unworthily to this holy Sacrament, though in a diverse manner, and degree; the one wanting the wedding garment, the other through spirituall sloth not putting it on; and so answerably both make themselves liable to the punishment threatned, though in a diverse measure, the one eating judgement to themselves, that is, making themselves obnoxious to Gods judgement, and temporall corrections and afflictions; the other to everlasting death and condemnation, as wee shall see afterwards.

But on the other side, though wee bee legally unworthy in respect of our persons by reason of imperfections and remainder of corruptions, yet may wee Evangelically bee worthy in respect of our indeavours and Gods acceptation in and for Christ; and in regard of our worthy performance of the action in respect of the manner, wee being qualified with such graces as God requirerh and accepteth. Even as an hainous malefactor may bee in himselfe unworthy to receive his Princes gracious pardon, and yet may bee said to receive it worthily in respect of the manner, when as hee commeth as a true penitent, in all humility, and unfained thankfulness; or as a poore man may in respect of his person and condition bee unworthy to sit at the Kings own Table, and yet in respect of the manner, may come worthily unto it, when as hee presenteth himselfe with due preparation, and caryeth himselfe, being there, in a wise, decent, and mannerly manner. For the Kings invitation and acceptance dispenseth with the unworthi-

thineſſe of the perſon, if hee behaveth himſelfe ſo as beſeemeth ſuch a preſence; and ſo being invited, by God if wee carry our ſelves worthily by a holy preparation, and reverently and religiously as beſeemeth ſo ſacred an action, God will accept of us as worthy gueſts, as wee may ſee in the parable of the Kings ſupper, at which no exceptions were taken againſt any for their povertie, lameneſſe or blindneſſe, but onely againſt him who failed in the manner, and came to the feaſt not having on his wedding garment.

Chap. 21.

Luk. 14. 21.  
& Mar. 22.

But for the better and more full clearing of this point, which is ſo neceſſary to bee knowne, that wee may not fall into this ſinne of unworthy receiving, and ſo incur the puniſhment; let us more particularly examine what it is to eate and drinke unworthily. The which may bee the better underſtood by that which before I have delivered concerning the things required to the worthy receiving of the Lords Supper, to wit, ſaving knowledge, true and renewed faith and repentance, love and charity towards God and our neighbours, hungry and thiſting after Chriſt and his benefites, unfained thankſnelle unto God the Father for giving his Sonne, and to our Lord Jeſus Chriſt for giving himſelfe unto us and for us; and thoſe duties both concerning meditation and action in receiving of the Sacrament, as alſo thoſe required of us after wee have received it, of which I have before ſpoken. For they who will not examine themſelves at all, but come without all due preparation: and thoſe likewiſe who after examination find

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Chap: 21:

that they are utterly destitute of all or any of these graces which are necessary for the qualification, and fitting of all those who come as worthy guests to the Lords Table. And they that will not indeavour to performe those duties in receiving of the Lords Supper, nor after they have received it, are all to bee esteemed unworthy receivers.

Two sorts  
of unwor-  
thy recei-  
vers.

I. World-  
lings and  
hypocrites.

And these are of two sorts, either carnall men, as namely prophane worldlings, and dissembling hypocrites, or else the godly and faithfull themselves: concerning the former, they doe alwaies eat and drinke unworthily, to their everlasting condemnation, except they truly repent of this and all other their sinnes, because they doe not try and examine themselves before they come to the Lords Table, but approach into Gods presence not having on the wedding garment of his saving graces, knowledge, faith, repentance, charity, and the rest: and consequently cannot performe these duties required in receiving of the Sacrament; for wanting knowledge they cannot discern the Lords body, nor see Christ in the outward elements and actions, nor understand the nature, use, and ends of the Lords Supper. Wanting faith, they cannot when they behold the bread and wine set apart beleeve that Christ was called, sealed and set apart to bee our Mediator and Saviour, our Prophet, Priest and King; and consequently they neither desire to use his mediation and intercession, nor are thankfull to God for calling and sending his Sonne, nor to Christ for comming to perfect the worke of our redemption

demption. For before wee can bee thankfull for a benefit wee must not onely see what need wee have of it, but also some assurance that wee either have or shall have it. Wanting faith they cannot beleeye in Christ, and consequently cannot bee ingrafted into his body, and have an holy union with him, nor communion with the faithfull, as fellow-members of the same body. Wanting faith they cannot bee perswaded, when they see the bread broken and the wine poured out, that Christ was crucified and his blood shed for their sinnes; nor when they see them distributed by the Minister, that God offereth them Christ Jesus, and all his benefits. Wanting faith they want the hand and mouth of the soule, whereby they should receive and feed upon Christ as their spirituall food to nourish them unto everlasting life. Finally, wanting faith they cannot performe this action in remembrance of Christ, nor shew his death till hee come, because they doe not truely beleeye that all hope of life and salvation is placed in his alone merits and satisfaction, although they make an outward profession of it before men.

Neither can such as are wholly destitute of these graces of knowledge, faith, repentance, charitie, &c. performe any dutie required of worthy receivers after the receiving of the Supper.

For first, they cannot bee truely thankfull, seeing through unbeliefe they make themselves incapable of that true estimation which they should have of the great benefits communica-

ted to worthy receivers, and though they could rightly conceive of them, yet having no assurance of faith that they belong unto them, they can never bee truly thankful for that which they have no hope to receive.

Secondly, they never desire to find the fruites of their communicating by the increase of Gods spirituall graces in them, because they care not for them, but have them in lesse esteeme then any worldly trifles. And though they should desire to finde this fruite, yet they could not, because this Sacrament is onely profitable to the worthy receiver for the increase of these rich treasures: So that here that is verified which our Saviour speaketh, *To him that hath shall be given and hee shall have abundance, but to him that hath not shall be taken away even that which hee seemeth to have, Luk. 8. 18.*

Lastly, hee mindeth nothing lesse then to make good those promises which ought to be made in the time of preparation, namely that hee would use all good meanes to get knowledge, faith, repentance, &c. but will preferre one grain of earthly commoditie before many ounces and pounds of these spirituall and pretious jewels. No marvaile then if profane worldlings and dissembling hypocrites doe eate and drinke unworthily, seeing they performe not any one duty aright which is required of worthy receivers. And howsoever they come with others to this holy feast, yet they receive no benefit by it, seeing they eate and drinke unworthily. For either they come in their grosse ignorance,

not knowing the covenant of grace, unto which these seales are annexed, nor the nature of the Sacrament, the parts of which it consisteth, nor the ends for which it ought to bee received; or if they at all can answer unto these points, yet it is without understanding, and but like unto Parots, as they have beene taught out of some Catechisme, not knowing what they speake; neither have these any other motives or ends of their coming, but because it is required by Law, or the custome of the Church, that when men are come to some yeares of discretion they must then receive the Sacrament, or because they would not bee thought profane and irreligious in neglecting holy duties, or finally because they would still the cry of a naturall conscience accusing them for their contempt of Gods service. In the meane time through their grosse ignorance they are not able to prepare and examine themselves, nor to discern the Lords body, that is, to put a difference betweene these holy signes, and thosē which are for common use, nor to perceive and see Christ in all the outward elements and actions, or else they come in blind superstition and ignorant devotion, resting in the deed done, in some outward ceremonies, postures, and gestures, and not performing this holy action according to Christs institution, nor for those ends which hee hath appointed, but after their owne fashion and phantasie, or as they have beene taught by humane tradition, thinking that the Sacrament is sufficient to conferre grace, and that they shall bee made more holy by performing

the

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the outward action. Or finally, they come in their impenitency, without any hearty sorrow for their sinnes past, or purpose of amendment for the time to come, and without any desire or resolution to use all holy meanes ordained by God for the enriching of their soules with all spirituall graces, and inabling of them unto all the duties of a godly and Christian life. But as they came to the Lords Table ignorant persons, superstitious, swearers, Sabbath-breakers, froward, malicious, covetous, uncleane, drunkards, liars, so they goe away such as they came, purposing to continue in the same sins. Or if for the present they have some better intentions, yet they hold not, but after a day or two with the dog they returne to their vomit, and continue, if not increase, in their wickednesse, as if having paid the score they might now beginne a new reckoning. But what is this but to play the grosse hypocrites, and to mocke God who will not bee mocked? what is this but to prophane this holy Sacrament, and to tread Christs pretious body and blood under their filthy feet? to professe themselves his servants by taking upon them his livery, that under this colour they may serve sinne and Satan with greater libertie and securitie? what is this but to breake their Covenant with God, and thereby to make voyd all his promises of grace and salvation made to worthy receivers? Finally, what is this but to play the notorious hypocrites, and with their workes to give their owne tongues the lie, when as comming to the Lords Table, they professed their sor-



row for sin, their serious repentance and purpose of amendment, devoting themselves unto God as a reasonable, holy, and lively Sacrifice; and as soone as they are departed become as impudently and desperately wicked as they were before? But let such know that they, if any, eate and drinke unworthily, and so making themselves guiltie of the body and blood of Christ doe eate and drinke their owne damnation, unlesse they timely bewaile their sinnes and turne from them by unsained repentance.

But not onely these worldlings and hypocrites, but even the faithfull themselves doe eate and drinke unworthily, when as they doe not bring a renewed and Sacramentall faith to the Lords Supper. For, (as wee have shewed) it is not sufficient to have an habit of faith unlesse for the present use wee put it into act, apprehending and applying Christ and his benefits with all the gracious promises of the Gospel made in him. It is not enough that wee have heretofore beleaved, or that wee will beleeve hereafter, that Christ and all his benefits doe belong unto us, but presently whilst the action is in hand, and whilst wee receive the Bread and Wine and feed upon them, wee must by a lively faith receive and apply the things signified, the body and blood of Christ, that so the inward actions of the soule may answer to the outward actions of the body. Neither is it sufficient that wee have truly repented in time past, but seeing wee daily renew our sinnes, wee must also renew our repentance before wee come to the Lords Table; yea even whilst the action

2. The  
faithfull  
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is

## Chap. 22.

is in hand, and whilst wee looke upon the bread broken and the wine powred out, wee must from our very hearts sigh and sorrow in our selves, that wee have by our sinnes caused the Lord of life to bee put to a shamefull death.

The faithfull therefore are unworthy receivers when they come unprepared to the Lords Supper without renewed faith and repentance; or in their action of receiving, when their minds doe not accompany the outward actions of their bodies, but negligently and carelesly rove after worldly vanities; so as they doe it not in a thankfull remembrance of Christ, and all the benefits of his bitter death and passion.



## CHAP. XXII.

*Of the punishment of unworthy receiving.*

ND so much of the sinne of unworthy receiving and the persons that commit it. Now followeth the punishment in these words, *Eate it and drinke it judgement to himselfe.* In our Translation it is rendred [damnation,] which I cannot approve for these reasons.

Explicati-  
on.

I.

First, because the word here used is not *καταρα* which signifieth damnation, but *κρίμα* which signifieth judgement, and may as well signifie temporall chastisement as eternall punishment.

ment. For the question is not what the word *κρίμα* signifieth in some other places, but what most properly it signifieth here, and in its owne nature; nor what they deserve who eate and drinke unworthily, but what they incurre and fall into by their sinne: that is, if they bee worldlings and hypocrites, judgement to condemnation, without repentance, if the faithfull themselves through infirmitie and negligence, temporall chastisements, as sicknesse, weakenesse, and death it selfe. And that this is the Apostles meaning, it appeareth plainly by his own words in which he maketh a flat opposition betwene *κρίμα* & *κατάκριμα*, judgement and condemnation, Vers. 32. *Κερίμενοι δὲ, ὑπὸ κυρίου πικρῶνται, ἵνα μὴ αὐτὸ τὸ νόσημα ἁμαρτανεύωμεν.* i. e. But when wee are judged wee are chastened of the Lord, that wee should not be condemned with the world.

Secondly, because that which is here threatened befalleth even the faithfull themselves for their unworthy receiving; yea it is especially to bee understood of them, as may appeare, first, because in the words following hee maketh a particular application to the believing *Corinthians*, and mentioneth onely temporall chastisements: Vers. 30. *For this cause many are weak and sickly among you, and many sleepe,* not speaking a word of everlasting damnation, from which the faithfull being in Christ are delivered, Rom. 8. 1.

Rom 8 1.

Thirdly, this appeareth by the 31. Verse. *For if wee would judge our selves wee should not be judged of the Lord;* that is, if after due examination comming to a sight of our sinnes, and  
namely

3.

Chap. 22.

namely this of unworthy receiving, wee would judge, condemne and chastise our selves by true repentance, the Lord would not thus correct us: for therefore hee doth it, that hee may mortifie our sinnes in us, seeing wee our selves will not seeke to mortifie them, and repenting of them become more watchfull over our selves that wee bee not againe circumvented by them, but through carelesnesse and negligence would againe come unworthily, if the Lord did not prevent us by making us to smart for our sinne, that wee may more carefully shun it for the time to come. Now this chastisement for reformation is proper and peculiar to the faithfull onely; not a meanes to condemne, but to preserve them from condemnation.

4.

Fourthly, this appeareth plainly, Vers. 32. where hee sheweth that this judgement of which hee here speaketh, wherewith wee are judged of the Lord, is most profitable for us. For wee are therefore thus judged, that wee should not bee condemned, making (as I have said) a flat opposition betweene judgement and condemnation, and calling it a chastening and not a punishment; now God doth not chasten the wicked, but his owne children for their amendment.

5.

Lastly, hee doth not say the infidels or carnall worldlings are thus judged, but wee are judged, including himselfe with the faithfull of the Church of *Corinth*, as subject through infirmities or negligence to incurre this judgement, by falling into this sinne of unworthy receiving.

And

And therefore seeing Gods threatnings are no lesse true then his promises, and seeing this threatning belongeth to the godly, it followeth that condemnation cannot here bee understood, from which the faithfull in Christ are freed: but judgement onely, that is, temporall chastisements to the faithfull, who falling, rise againe by repentance, and judgement to everlasting damnation to the wicked who live and die in their impenitency.

So that though this place bee most properly to bee understood of the faithfull, and chastisement by judgement, as appeareth by the Analysis of the words, and all the circumstances of the Text, yet that fearefull damnation which shall bee inflicted on the wicked, for their unworthy receiving, may bee necessarily gathered from these words by necessary consequence. For if the godly because they sometime eat and drink unworthily receive judgement, that is, heavy crosses and afflictions, even unto death it selfe, what horrible condemnation belongeth to the wicked, who willingly, wilfully, and continually profane these holy mysteries? And as this is by consequence to bee gathered out of these words, so is it plainly expressed in the words following, ver. 32. where the Apostle speaketh of two sorts of men that receive unworthily, the godly, who for their slips and infirmities are chastened of the Lord, that they may not bee condemned; and the wicked, whom hee understandeth under the name of the world, and affirmeth to bee condemned for their profane abusing of these holy mysteries.



## Chap. 22.

So that this word judgement in respect of the diverse persons upon whom it is exercised, may bee understood diversly. In respect of the faithfull, who through infirmity doe receive unworthily, and afterwards doe repent of their sinning, it is to bee understood of temporall chastisement and affliction: but in respect of the wicked, who profanely tread under foot these holy things, and so are guilty of the blood of Christ, it is to bee understood of everlasting damnation.

## Use 1.

The consideration whereof serveth, first, to arme weak Christians against a dangerous temptation of our malicious enemy Satan, who when hee cannot intice them to contemn these sacred mysteries, then hee discourageth them from their use, by telling them that they are all damned, who receive unworthily: and hereby also seeketh to work them to despaire, in regard of their sinnes past, which they have fallne into through their unworthy receiving, and to terrifie them so for the time to come, that they dare not receive at all, lest they should eat and drink their own damnation. But let such know to their comfort, that the Lord doth accept of their godly indeavour in performing this action, howsoever it bee mingled with many imperfections, as well as in any other dutie of his service which hee hath enjoyned us; neither doth hee otherwise punish this sinne in his children, if they truly repent of it, then their other sinnes and failings in other parts of his worship, that is, with temporall chastisements, that thereby they may bee brought to repentance and amendment.

Yet

Yet let not profane worldlings take occasion hereby securely to pollute these holy things by their unworthy receiving of them; for howsoever the faithfull shall receive onely temporall chastisements, yet they make themselves subject to everlasting damnation, because wittingly and willingly they live in their sinnes without repentance, and yet presume still to profane these sacred mysteries.

Whereby it appeareth, that as this heavenly meate is a most wholesome restorative and soveraign food to nourish unto everlasting life, those sound Christians, who are spiritually and heavenly minded; so is it turned into most deadly poyson to those who receive it unworthily, being destitute of faith, and repentance. And as corporall food being received into a sound and strong body doth nourish it, and preserve its health, and strength; but if it bee received into a body full of corrupt humours, it is turned into the same humour that is predominant, and so being corrupted, doth rather increase the disease then preserve health; so this spirituall food being received by sound Christians, doth nourish them unto everlasting life, but being fed upon by hypocrites, and carnall worldlings, who are wholly corrupted with the filthinesse of their sinnes, as with pestilent and noysome humours, doth turn into poyson, and instead of furthering their salvation, doth hasten and aggravate their just condemnation.

Wee finde by experience that that which is food to one creature, is poyson to another, and contrariwise; the which happeneth by reason

R

either

Chap. 22.

either of the similitude or contrariety between the receiver, and the thing received: and so it is also true in respect of this spirituall food, the which is wholesome nourishment to those that are spirituall, and of the same nature with it selfe, but poyson to those who are carnall, and of a flat contrary nature: Not that the fault is in the nourishment, but in their malignant disposition who receive it, according to that, *Tit. 1. 15.* *Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their minde and conscience is defiled.* And so to those who have their consciences purged with a true and lively faith from the dead workes of sinne, this Sacrament also is pure; but to those who are not purged by faith, nor washed by repentance, to them these holy mysteries are impure not in themselves, but by reason of their impurity. Neither will those sacred things purifie the uncleane that touch them, but contrariwise they who are uncleane, doe profane and pollute them with their spirituall filchinesse, as the Prophet sheweth, *Hag. 2. 12, 13.* And as the most crySTALL spring falling into a filthy puddle, is defiled with its pollution: So these holy signes being received by those who are corrupted with sinne, and not purged by faith and repentance, are polluted and defiled, whereby they heap vengeance upon themselves, not only by all their other sinnes, but also by this of unworthy receiving, they aggravate their condemnation.

Object.

But here it may bee objected, that the receiving of the Sacrament is a good action, as being a part of Gods worship, which hee hath in-

joyn-

joyned us to celebrate, and therefore the Lord Chap. 22.  
will rather reward then punish those that receive  
it.

To which I answer, that it is so in its own *Answer.*  
nature, and being performed according to

Christs institution, it is very acceptable in his  
sight. But if wee follow our own corrupt inven-  
tions, and profane and violate Gods holy Ord-  
nances by unworthy receiving, it is an hainous  
sinne in his sight, which shall not escape unpun-  
ished. So *Esa. 66. 3.* *Hee that killeth an ox, is*  
*as if hee slew a man; hee that sacrificeth a Lambe,*  
*as if hee cut off a dogges necke; hee that offereth an*  
*oblation, as if hee offered swines blood: hee that burn-*  
*eth incense, as if hee blessed an idoll; if they have*  
*chosen their own wayes, and their soule delight in their*  
*abominations,* and *Esa. 1. ver. 11. to 15.*

*Esa. 66. 3.*

*Esa. 1. 11,*  
*12.*

The Peace-offering was Gods own Ord-  
nance, and who was purifyed was commanded  
to eate thereof; but if any unclean presumed to  
doe it, the Lord threatneth that such a person  
should bee cut off from his people. *Levit. 7. 19,*  
*20.* If then such an heavy punishment were in-  
flicted on them who by a legall uncleanness  
did abuse the flesh of the peace-offering, pertain-  
ing to the Lord; what fearefull judgements doe  
they incur who profane these holy signes and  
seales of Christs own precious body and blood?

*Levit. 7. 19*  
*20.*



## CHAP. XXIII.

*Of discerning the Lords body what it is, and  
how men faile in it.*



Have done with the Commination; and now come to the Reason, *Not discerning the Lords body.* In which words observe a double fault in the unworthy receiver.

The first, that hee discerneth not, that is, putteth no difference between the signes and elements of bread and wine on the Lords Table, and those that are for common use, nor between this holy and spirituall banquet and an ordinary feast; nor between the things signified, and the visible signes: whereby it commeth to passe, that making no difference in their judgement, they make none likewise in their estimation: but esteeme these elements in the Lords Supper, no better then of common bread and wine, nor make more account of the things signified then of the outward signes. It is true, there is no difference in these outward elements of bread and wine at all in substance from ordinary bread and wine, nor things of elementary, or alimentary qualities, as smell, taste, colour, aptnesse to nourish the body, no transubstantiation, or consubstantiation, but the difference is in the end and use; the one being common and naturall,



all, the other religious and spirituall; the one destined to nourish the body, the other set apart to nourish the soule, and to signifie, seale, and exhibite to the worthy receiver, Christ Jesus himselfe, with all the benefits of his death and passion. And therefore, hee who feedeth on these outward signes without due respect to their spirituall use and end, and feedeth on them as hee would doe on ordinary food, hee discerneth not the Lords body, that is, as the word *is* *Naceiver* signifyeth, hee putteth no difference, nor maketh any distinction between things sacred and common, but abuseth holy things in a profane manner: and as in his judgement hee esteemeth the one no more then the other, so neither doth hee preferre it in his practise, but commeth to this holy feast with an unsanctified heart, without the wedding garment of Gods spirituall graces, and with as little preparation as hee would use, if hee were to goe to an ordinary feast among his equals or inferiours.

The second fault taxed in this phrase of not discerning the Lords body, is not to discern and perceive by the eye of faith Christ Jesus in all the signes, rites, and actions used in this holy Supper. For wee must not rest in outward things, but our soules throughout the whole action must goe along with our bodies, applying externall and corporall things to spirituall use; and both discern and taste the sweetnesse of Christ, the food of our soules, both in all the actions and elements.

As for example, when wee see the bread and

wine set apart from a common to an holy use, wee must therein discern Christ called and consecrated to bee our mediator; when wee see both bread and wine, wee must feele and discern that there is a fulnesse of spirituall nourishment in Christ; when wee see the bread broken and wine poured out, wee are with the eye of faith to behold and looke upon the body of Christ broken and crucified, and his blood shed for our sinnes; when wee receive and feed upon the bread and wine, wee are to discern and taste Christ, the bread which came downe from heaven nourishing our soules unto everlasting life, and strengthening in us our faith, and all sanctifying and saving graces. And they who doe not performe these spirituall duties, but rest in the outward elements, actions and deed done, they doe not discern Christs body nor eate and drinke in remembrance of him.

Now these faults are committed both by unregenerate persons at all times, and also sometimes by the godly and faithfull themselves. The former put no difference at all betweene these holy signes and common bread and wine, nor discern and savour Christ in any of the elements and actions, wanting the eye of faith whereby he is spiritually discerned, & so though they outwardly receive and feed upon the bread and wine, yet they doe not spiritually receive and feed upon Christ as the food of their soules being destitute of faith by which alone hee is received. And these are of two sorts, first meere ignorants who do not know the nature of the Sacrament,

crament, the right use and signification of these holy signes, nor the relation that is betweene them and the things signified. They understand not the ends for which it was instituted, but come unto it for sinister and worldly respects, as for custome and fashion sake, out of feare of shame or punishment, or at the best out of a superstitious and ignorant devotion. They know not what it is to feed upon Christs body and blood, nor how it becomes spirituall food that nourisheth the soule to life everlasting. But they come, as they say, to receive their maker, and beholding the outward solemnitie of the action they are for the time affected with some outward reverence and blind devotion, which they expresse in some outward gestures and postures of the body, but understand not what they doe, nor to what end they doe it.

Secondly, there are others that have a speculative knowledge of those things which they have learned of their teachers, or by reading some catechisme, but through worldlinesse and carnall securitie they make no use at all of that which they know, nor labour to discerne and taste Christ in this his holy ordinance, but negligently rest in the deed done, and the communicating with others in the outward signes, but never labour to goe further to stirre up those graces which are necessary to worthy receiving of the Supper, of which they are wholly destitute, nor to set faith on working (which they have not) to looke up unto Christ, and feelingly to apprehend and tast him in every rite and action. They have no sorrow for sinne

whereby they have crucified the Lord of life, nor any purpose of amendment for the time to come, no love to Christ who hath done and suffered so much for us, nor thankfulness for all his inestimable benefits, no spirituall appetite after this bread of life, nor any relish or savour of his divine sweetnesse and excellencies. And these are no lesse, if not more faultie, then the other, for as they offend through ignorance and superstition, so these by their prophanenesse and carnall securitie. But the godly also and faithfull do sometimes offend in not discerning the Lords body through their carelesnesse and negligence; when as having the habits of all requisite graces, they doe not put them into use and operation, nor come with sacramentall and renewed faith and repentance, although they have them in truth and realitie; and when as through supine negligence they let their mindes rove and wander, and their hearts to affect and runne after worldly things, not seriously meditating on the outward elements and actions that they may bring them to the spirituall use, nor labouring to discern and tast Christ in this holy Ordinance, nor to find and feele him to bee spirituall nourishment unto their soules, to strengthen them in all saving graces unto life eternall. For as it is not sufficient for the eating corporall food, and receiving nourishment thereby, to have a mouth, unlesse we open it, and receiving it, use our teeth to chew & feed upon it; so it is not enough to have a true faith, which is the mouth of the soule, unlesse wee actually use it in feeding upon Christs body

body and blood, and applying him to our selves with all the benefits of his death and passion. Though a man have a strong hand and fit for action, yet if it bee asleepe hee is not fit to receive any thing offered, or to exercise it in its operations : and so whilst wee are drowisie and negligent, sleeping in carnall securitie, faith, which is the hand of the soule, is not fit to receive Christ and his benefits.

And this prophane contempt or drowisie negligence is a great sinne, as may appeare, not onely by the punishment, but also by evidence of reason. For who would not thinke himselfe despised and derided, that should offer some great benefit to his vassall and inferiour, if either hee should carelessly reject it, or drowsily and unthankfully receive it; or if hee to whom it is offered should leave and neglect him and his gift, and runne after a feather, or to catch a Butterflie? But here is the same case; for the Lord, supream King of heaven and earth doth in this Sacrament offer unto us his base vassals, that inestimable benefit, Christ Jesus and all his merits, and therefore if wee prophanely reject them, or drowsily and ungratefully receive them, or suffer our mindes to run and rove after the vanities, pleasures and profits of this world, how is it possible but that the Lord should thinke his bountie contemned and despised, and himselfe dishonored and disregarded?

If but some earthly Prince should invite us to a feast, and wee should use no more reverence in his presence then wee would among our inferiours or equalls, how could hee brook such  
grosse



grosse intivilitie and disrespect: But the great King of heaven hath here invited us to a Supper, where hee hath prepared for us no common cheare, but those divine delicacies the precious body and blood of his onely deare Sonne to feed upon, that thereby wee may bee nourished unto everlasting life, and may here strengthen in us all his spirituall graces whereby wee may be fitted and qualified for that place of happinesse: and therefore if wee come to receive such pretious dainties in such a royall presence with no more preparation or respective reverence, then wee would use in going to an ordinary feast among our familiar acquaintance, how can hee indure such grosse impietie and profanenesse, and not severely punish it?

Let us therefore prepare our selves with all reverence, putting on the wedding garment of Gods spirituall grace, faith, repentance and charitie, and carry our selves when wee are come into this glorious presence with all awfull reverence and humble devotion, that wee may be found worthy guests to come to the Lords Table, and may receive this spirituall food to our comfort; lest wanting this wedding garment the Lord call and cull us out as hee did the unworthy guest, and cast us into the prison of outer darkenesse, where is nothing but weeping and wayling and gnashing of teeth. If our unworthy receiving would procure unto us some corporall damage or mischiefe, as for example, if the bread eaten and the wine drunke would being unworthily received turne into deadly poyson;

poyson; or iflike the bitter water of jealousie it would, to those that profaning these holy mysteries are guilty of the body and blood of Christ, cause their belly to swell, and their thigh to rot, how carefull would men bee both in their preparation, and performing this sacred action in an holy manner? but what are all corporall punishments but light and momentanie in comparison of that everlasting death and condemnation, unto which wee indanger our selves by our unworthy receiving? and therefore how much more carefull should wee bee in avoyding this sinne, that wee may escape this more fearefull punishment? and how much more vigilant and diligent should wee be in preparing and carrying our selves in this holy action as it becommeth worthy guests, seeing it will make us to become fruitfull in all spirituall graces, and seale unto us our everlasting salvation?

*Trin-uni Deo Gloria.*

AN



AN  
APPENDIX

Containing  
Divers Meditations fit to bee  
used in the time of Preparati-  
on, and others in the action  
of receiving, with some short  
*Prayers and Ejaculations.*



Hou art invited (O my soule) to come to the Lords Table, and to be a guest called by the King of Kings to the marriage Feast of his onely Son. How canst thou then bee sufficiently carefull to fit and prepare thy selfe, that thou maiest acceptably appeare in so glorious a presence, to bee taken up in so holy an action? Hee that hath called thee to this spirituall Feast, will come, in himselfe to view his guests, and take notice of those who have on them the wedding garment, and who have not, who are prepared and who unprepared, with what affections and dispositions wee approach into his presence, and accordingly will feast the one, and replenish

nish them with spirituall graces, and not onely send the other empty away, but also adjudge them to severe punishments. Thou shalt have the holy Angels of heaven spectators, beholding thy carriage in this spirituall action, and thy fellow-Saints on earth, the members of Christs mysticall body, to communicate with thee; and how carefull shouldest thou bee to carry thy selfe worthy such a presence, and that nothing about thee bee found amisse? Thou art invited (O my soule) not to ordinary cheare, but to feed upon divine delicacies, even the precious body and blood of thy blessed Saviour, that thou and hee may bee incorporated together by the bond of the Spirit, and a lively faith, and so hee may become one with thee, and thou with him. And how carefull shouldest thou bee to intertain so holy a guest into a pure and prepared heart? Examine therefore thy selfe (O my soule) how thou art fitted for this feast, for if thou comest rightly qualified with such spirituall graces as are necessarily required to the worthy receiving of this blessed Sacrament, thou shalt receive it to thy singular comfort, seeing thou shalt hereby have the pardon of all thy sins sealed and assured unto thee, thy weak faith strengthened, and all sanctifying and saving graces confirmed and increased in thee. Yea, and (which is the top and perfection of all Gods blessings) thou shalt receive Christ himselfe by a lively faith, as the spirituall food of thy soule, nourishing thee to everlasting life, and by reason of this union have communion with him in all his graces, and interest in his satisfacti-  
on,

on, death, and obedience, for thy justification, and salvation. But if contrariwise thou comest to this holy feast, without any due preparation, without the wedding garment, and destitute of all those spirituall graces, which are required of all those whom God will accept as worthy guests, and so eatest and drinkest unworthily, thou shalt bee found guilty of the body and blood of Christ, and eate and drink unto thy selfe judgement, and condemnation.

The tryall  
of our sa-  
ving know-  
ledge.

Seeing then it is a matter of so great importance to come worthily to the Lords Table, examine thy selfe (O my Soule) whether thou come duely prepared, and art rightly qualified with such saving graces as are necessarily required in this holy action.

And first, whether thou art indued with saving knowledge in such a measure and quality as God requireth in all the guests whom hee inviteth.

It is true (O my soule) that thy gracious God hath given unto thee for a long time, such plentifull means of illumination, that hee might justly expect such a growth in this grace, as would make thee well acquainted, even with the high and hidden points of Christian Religion; and thou hast just cause to bee humbled, if thou hast not in some good measure attained unto it; but it is one thing to know what were fit, and what is necessary to a worthy receiver.

Consider then (O my soule) that thou canst not come as a worthy guest to the Lords Table, if thou hast not a competent measure in the know-



knowledge of the maine principles of Christian Religion, both concerning God, his nature, attributes, and persons in the Trinity, and concerning Christ, his natures, and Offices, and concerning thy selfe, both what thou wast by Creation, and in the state of innocency, and what a miserable condition both of sinne and punishment thou art plunged into by thy fall in thy first Parents loynes, out of which there is no recovery but onely by Jesus Christ, who took upon him thy nature, that therein by his satisfaction, death, and obedience, hee might satisfie Gods justice for thy sinnes, purchase for thee full redemption, and bring thee to everlasting happinesse. Thou must also know the meanes whereby Christ is applyed unto thee, and (the ground of all thy comfort) the Covenant of Grace made in him, the doctrine of Faith, and of the Sacraments which are the scales annexed to the Covenant, not for the ratifying of it in it selfe, which is infallible, but unto us who are full of doubting and incredulity. Examine thy selfe if thou knowest what the Sacraments are, by whom, and to what end instituted, of what parts they consist, to wit, the outward signes and things signified, together with the relation that is between them, and what is required of thee before, in, and after this holy action, that so thy comming and receiving may tend to thy present comfort and everlasting salvation.

Neither is it sufficient (O my soule) in respect of the quality of this knowledge, that it bee an idle speculation swimming in thy brain,  
but

but it must also bee a fruitfull, saving and experimientall knowledge, descending into and sanctifying thy heart, and bringing forth fruits in thy words and actions. Especially consider, if by this knowledge thou art inabled to discern between the signes and the things signified in this holy Sacrament, the outward elements and body and blood of thy deare Saviour; and if thou doest not onely taste the bread and wine, but doest in the whole action savour and relish Christ, the bread of life, together with the fruits of his death and passion, and discernest a spirituall delight and sweetnesse in them. And if thy knowledge (O my soule) bee thus qualified, though it bee not so great as thou desirest, yet, if it be in truth, and in the spiritual growth, approach with comfort unto this feast; but if upon tryall thou findest thy selfe destitute of knowledge, either in respect of quantity or quality, forbear till thou bee better instructed; seeing, if thou comest in thy ignorance, or onely with a vain and fruitlesse knowledge, thou wilt bee found an unworthy guest, and not bee accepted in thy service. For knowledge is the eye of the Soule, which directeth us in all our actions, and without it thou art ignorant and blind, neither discerning whither thou goest, nor what thou doest. And bee well assured that the Lord, who under the Law could not indure to have any lame or blind sacrifices offered unto him, will not in the time of the Gospel bee pleased with such blind oblations and devotions, when as a great light shineth round about us.

A second grace required to the worthy receiving of the Lords Supper, is a lively and justifying faith, without which thou canst not bee accepted as a worthy guest, nor receive this Sacrament to thy comfort. For Faith, is thy hand (O my soule) whereby thou receivest Christ, and thy mouth whereby thou feedest upon him, yea, thy stomach, whereby thou spiritually conconvertest his precious body and blood for thy nourishment, in all saving grace and goodnesse. And so much onely of Christ thou receivest, feedest on, and digestest, as thou by faith doest thus apply unto thee. Examine therefore thy selfe (O my soule) and try if thou art indued with this grace of Faith. That is, if thou hast received Jesus Christ, freely offered unto thee in the Gospel, as thy Lord and Saviour, and the free Covenant of grace made in him, and all the gracious promises of life and salvation contained in it, and utterly denying thy selfe, thy works, and worthinesse, together with all creatures, doest cast thy selfe wholly upon him for thy salvation. Try also, if thy Faith bee true and lively, and not onely a bare historicall assent to the truth of those things that thou beleevest, which is but a dead carcase, that neither breatheth nor worketh: Thou mayest easily know the tree by its fruites, whether it bee good or evill. If thy faith bee true, assuring thee of Gods love in Christ, this divine fire will inflame thy heart with love towards him again, the which will manifest it selfe in thy fruites of new obedience. It will purifie thy heart, and work by love, both

The tryall  
of our faith.

Acts 15 9.  
Gal 5 6.

thy affections in some measure from the world and earthly vanities, and fix them upon spirituall and heavenly excellencies, and make thee to have thy conversation in Heaven, where thy Saviour is, and longingly to expect his blessed and glorious appearing. And if by these signes and fruites thou findest that true iustifying faith is not onely begun, but also increased in thee to some fulnesse of perswasion, yet rest not contented herewith, unlesse thou canst approve it to bee also a sacramentall faith, that is, a faith renewed upon this occasion; for as by renewing thy sins since thou was last at the Lords Table, thou hast wounded and weakned thy faith; so it is necessary that thou shouldest afresh call to minde the Covenant of Grace; and the free promises concerning the pardon of thy sins, and thy salvation by Christ, for the strengthening of it, and the exciting of the habit, that it may bee more strong and vigorous in its present operation of applying Christ unto thee, and all the benefits of his death and passion. And if thy faith bee thus qualified, thou shalt bee accepted as a worthy guest, though it bee weak and small in respect of the measure, and much assaulted with infidelity and many tentations, being sincere and in truth; seeing this Sacrament was purposely instituted, not onely for those that have attained to fulnesse of perswasion, but also, and that principally, for the strengthening of the weak, and for the increasing their faith in whom it is truly begun. But if upon examination thou findest thy selfe quite destitute of this saving grace, presume not (O my soule)

to

to come to this holy Feast, seeing thou art an unworthy guest, who rushest in without Gods inviting, and wilt receive no more benefit thereby, then a man who having food set before him, hath neither hand to receive it, nor mouth to feed upon it.

A third grace required to the worthy receiving of this Sacrament of the Lords Supper is unfained repentance, which is a changing and renewing of the mind and the whole man, in all the powers and parts of soule & body, the understanding, will, heart and affections from evil to good, from corruption to grace and holines, and from Satan unto God. Examine therefore thy self (O my soule) if this change be wrought in thee by the preaching of the Gospel, and powerfull working of Gods holy Spirit. Is thy mind, formerly darkened with the mists and fogs of ignorance, now inlightened with saving knowledge? Is thy perverse will, which stood out in rebellion against God and all goodnesse, become now inclinable and obedient to the will of God? Is thy hard heart softened, and thy corrupt affections sanctified? and dost thou find and feele the same change and restoration in the whole man? Canst thou likewise discern in thy self those common effects and fruits of this repentance, an hearty and unfained sorrow for thy sinnes, not for feare of punishment, but because thou hast by them displeased thy gracious God and mercifull Father; a true hatred of those sinnes in which thou hast formerly delighted, because they are odious and displeasing unto God, and a firme resolution; and earnest

The tryall  
of our re-  
pentence.



indeavour to leave and forsake them for the time to come, and to serve God in the contrary duties of holines and righteousness throughout the whole remainder of thy life? Doest thou not limit thy repentance to some few sins which thou canst best spare, as being least pleasant and profitable, or to all, saving some few, but extend it universally to all without exceptions? And hast thou respect to all and every Gods Commandments, to yeeld thereunto willing obedience? Doest thou not content thy selfe (O my Soule) with a generall repentance (as it were) in the whole lump; but in all particulars set thy sins in order before thee, that thou mayest in a speciall manner bewaile them, and enter into a firme resolution to leave and forsake them? Doest thou repent of those sins which respect thy naturall disposition and inclination, whether it be to pride, covetousnesse, voluptuousnesse, intemperance, unjust anger, and the like: and bewaile them in a speciall manner? Doest thou take speciall notice of the sins of thy particular calling, whether thou beest a Husband or Wife, a Parent or Child, a Master or Servant, a Magistrate or Subject, a Minister or an ordinary Christian under his charge? Doest thou in a more especiall manner bewaile thy formerly best beloved and darling sins, because by them thou hast most displeased and dishonoured thy gracious God, and wounded and wasted thine own conscience; and art thou resolved with a more full detestation then ordinary to leave and forsake them for the time to come? And if upon tryall thou canst find thy repentance

rance to bee thus qualified, then let it bee thy last worke to renew it upon this occasion of comming to the Lords Table, as thou hast renewed thy sins since thy last being there, and then though thou findest many failings and much weaknesse in the performance of this duty, yet it being done in sincerity and truth, thou shalt bee accepted, and receive the Sacrament to thy comfort. But if thou art destitute of this grace, neither bewailing thy sins past, nor resolving to forsake them for the time to come, thou shalt by comming to the Lords Table make thy selfe guilty of the body and blood of Christ, and eat and drinke thine owne damnation.

A fourth grace required to the worthy receiving of this Sacrament, is, charity and love towards our neighbours; for as it sealeth unto us our union with Christ Jesus our head; so our communion with one another as members of the same body. And as by vertue of this neere conjunction and incorporation we chiefly love Christ our head, who hath so loved us, that hee thought not his life too deare to give it for the perfecting the worke of our redemption; so the influence of this love descendeth into all the mysticall members of his body, and causeth them to love one another, in, and for him. Examine therefore thy selfe (O my Soule) whether or no thou hast this love. If thou hast it truly in thee, thou mayest discover it by this, that it will make thee willing with all thy endeavour to seeke thy neighbours good; both in preserving them from evil, and advancing their

The tryall  
of our cha-  
rity.

welfare in soule and body. It will make thee ready to give unto those that want, and to forgive those who have offended and wronged thee. If thou art a true member of Christs body, thou wilt have the affection and carriage of one member towards another. Now what member will not, if it bee in its power, supply the wants of another? what member will revenge the wrongs that another by mischance hath done it, and not rather remit them, and doe good forevill? Thou canst not (O my Soule) pretend any just excuse for the neglect of this duty of love if thou considerest who requireth it at thy hands. Thy brother hath shewed himselfe unworthy of thy love, but Christ is worthy, who injoyneth it, that thou shouldest doe it for his sake, who hath done so much for thee, that art not worthy of his least favour. Are the wrongs great which thy neighbour hath done thee? but how small are they in comparison of those which thou hast done to thy Saviour, whom by thy sins thou hast accused, condemned, whipped, crucified and killed. But hee wronged thee not seldome, but often; and hast not thou multiplied thy transgressions against thy God above the number of the Stars, and the haire of thy head? But hee goeth on in his wrongs, and seeketh not for reconciliation; and hast not thou done so to God, and yet hee hath sought to thee? Pretend not then (O my Soule) these frivolous excuses, but come in charity to this Love-feast, or else thou canst have no benefit by it; for though God offereth thee a pardon, yet hee will not seale and deliver it for thy use, unless

Rev. 10. 20.  
21.

unlesse thou remittest those wrongs which have beene offered unto thee, and bee as ready to forgive as to aske forgivenesse.

Matth. 6 14

A fifth grace required to the worthy receiving of this Sacrament, is that thou commest with a good appetite to this feast, and with hungry and thirsting desires after this bread and water of life, Jesus Christ his precious body & blood, with all the fruits and benefits of his death and passion; for the full stomach loatheth the honycombe, and the chiefest delicacies are unpleasant to a gluttoned appetite. Neither will the Lord give these his choicest dainties to those who cannot relish them, and therefore will never bee thankfull for them; but *filling the hungry with good things, bee sendeth the full and rich empty away.* Consider then (O my soule) whether thou bringest to this holy feast a good appetite, and hungry and thirsting desires after Christ and all his benefits presented in it. If thou dost, then hast thou a feeling of thy selfe-emptinesse, & art (like an hungry or thirsting man) pained with the sense of thy wants; then doest thou highly esteeme of this food, and value it farre above silver and gold; then wilt thou with fervencie of desire long to bee partaker of it, and bee at any cost or paines, rather then want it: Finally, then wilt thou not, like a pampered child, quarrell at the meate, because the dish doth not please thee; nor deprive thy self of thy food, because of some circumstantiall failings in the manner of presenting it; nor turne thy backe upon the Table and depart unsatisfied, because all the guests have not on their wedding

The wayall of our thirsting desires.

Prov. 27. 7.

Luk. 1. 53.

Esa. 55. 1.  
John 7 37.  
Apoc. 22.  
17.

The tryall  
of our  
thankful-  
nesse.

garments. And if upon this tryall thou canst approve thy desires after this feast to be sincere and earnest, thou art a guest whom God hath invited, though others presse in without bidding; whereas if being full and wanton, thou hast no appetite to this spirituall food, nor greatly carest when it is set before thee, whether thou comest or no, eatest or abstainest, the Lord careth for no such guests, seeing as they are cold and negligent in their desires, so will they also bee in returning thanks for their entertainment.

The last grace required in a worthy receiver is unfained thankfulness, as for all Gods blessings and benefits, so chiefly for the great work of redemption wrought by Jesus Christ through his bitter death and passion. This, this (O my soule) ought to fill thy heart with all love and thankfulness towards the blessed Trinitie, for this infinite and incomprehensible grace and mercy extended unto us, to God the Father for giving and sending his deare Sonne, to God the Sonne for giving to us and for us, his innocent body to be tormented and crucified, and his precious blood to be shed, that it might bee an all-sufficient price of redemption to save and deliver us out of the hands of all our enemies; and to God the holy Spirit, for his powerfull and effectuall applying of Christ and all his benefits unto us, for our justification and salvation. For this is that which God requireth of thee for all his grace and mercie extended to thee, that when as thou hast nothing to pay thou shouldest ever remaine a thankfull debter. And this is the maine end at which



which Christ aymed in the institution of his last Supper, that we should *doe it in remembrance of him* and his bitter passion. The which, as it is in truth all that, which either thou canst performe, or hee expect, so with lesse then this, neither will hee bee contented, nor thou accepted. Say then (O my soule) *what shall I render unto the Lord for all his benefits towards mee? I will take the cup of salvation and call upon the Lord.* Excite and stirre up this grace of thankfulness in thy heart, that it may breake out into praises and thanksgivings, now that thou art to approach to this holy feast. It is an Eucharist, that is, a solemne action of thanksgiving, and therefore let not, O let it not lose its name and use through thine ingratitude. And to this end consider who hath done all this great good for thee, even the great God and King of heaven and earth, who being in himselfe all-sufficient hath no need of thee nor of any creature, & Jesus Christ his Son, who hath full contentment and complacencie in his Fathers love.

Psal. 116.  
12, 13.

Consider what God hath given for thee, even his choyselt Jewell, his onely begotten and best beloved Sonne, and that to suffer the bitter, shamefull, and cursed death of the Crosse for thy sinnes. Consider for whom God and his Christ have done all this, even for thee when thou wast a child of wrath, and heire of perdition, a stranger and enemy to God and all goodnesse. And lastly, consider the fruite and benefit which accrueth and ariseth unto thee, by Gods giving his Sonne, and Christs giving himselfe unto thee and for thee, to wit, all the good  
which

which either thou now injoyest, or which thou expectest in the life to come, even the full pardon of all thy finnes, and the salvation of thy soule, grace now, and glory hereafter.

And having now well pondered these singular favours which thy gracious God hath vouchsafed unto thee; in the last place examine thy selfe (O my soule) whether this grace of thankfulness bee not in some measure wrought in thee, the which thou mayest discern by these evidences. For if it bee, thou wilt often in thy mind recount these great things which God, thy gracious God, and deare Saviour hath done for thee, and greatly rejoyce in their remembrance; and when thy heart is dull and dead, thou wilt use all good motives to quicken and excite this grace of thankfulness in thee. Thou wilt exercise thy tongue upon all occasions to speake of Gods favours, and of all the great good which hee hath done for thee, and expresse thy thankfulness by setting forth his praises. Thou wilt not onely bee thankfull thy selfe, but as much as in thee lieth, stirre up others to the same dutie, and rejoyce when thou hast gotten any fit occasion to joyne with them in their praises and thanksgiving. And finally, thou wilt approve thy inward thankfulness to bee true and sincere, in thy reall actions, life and conversation, when as thou art zealous of Gods glory, and carefull to have the light of thy godly life shining before men, that they seeing thy good workes may take occasion thereby to glorifie thy Father who is in heaven. Examine therefore thy selfe (O my soule) by these signes  
of

of true thankfulnesse; that thereby thou mayest discern whether or no it bee in thee; and if thou findest that thou hast it in truth, though with much weakenesse and imperfection, come cheerfully to this holy feast, that it may bee nourished and increased; but if thou remainest still in thy naturall ingratitude; it is an evidence that thou art grossely ignorant of all Gods benefits, or still in the state of infidelitie, not beleeving that they belong unto thee, and consequently that thou art altogether unfit and unworthy to come to the Lords Table.

And these are the graces (O my soule) in which thou art to examine thy selfe before thou comiest to the Lords Table. Now if upon tryall thou findest that thou art utterly destitute of them, then do not in any case presume to come, lest comming unworthily thou eatest unto thy selfe judgement and condemnation. In the meane while content not thy selfe to continue in this estate, but bewailing thy condition as still remaining in the state of infidelity and death, in which thou canst not enjoy any of Gods holy ordinances for thy comfort and spirituall good, never bee at rest till thou art come out of it, but labour with all thine indeavour in the use of all meanes, as hearing, reading, prayer, and holy conferences, that thou mayst bee rightly qualified with all these saving graces, and so come with comfort to the Lords Table. But if (O my Soule) thou doest upon examination find that these graces bee in thee, though very weake and full of wants, let not this discourage thee from comming to this holy

ly Feast, but bewailing thine infirmities and imperfections, bind thy selfe by promise unto God, that if hee will in Christ Jesus accept of thee as his guest, thou wilt strive and labour by all meanes to attaine to more perfection, and to a greater growth in all these spirituall graces. And so bee assured, that God will accept of thee in his Sonne, and blesse this his holy Ordinance unto thee, for the strengthening of all his saving Graces to thy present and everlasting comfort: For hee hath purposely provided this holy Feast, not for those that are full and perfect in their owne conceit, but for them who being hungry and empty in their owne apprehension, doe earnestly desire to bee satisfied, and to have their wants supplied.

*Meditations*

*Meditations at the receiving of the Sacrament  
of the Lords Supper.*

*First, when wee draw neere unto the Lords Table, T  
wee may thus meditate.*

**T**HOU art now come into Gods presence to perform an high and holy duty of his service. Bee carefull therefore (O my soule), to carry thy selfe as in his sight, who searcheth the heart and reines, and looketh not so much to the outward man and externall actions, as to the inward disposition and affections. Hee will bee glorified of all that draw neere unto him either in his mercy or justice, and will bee worshipped according to his owne revealed will in spirit and in truth. Thou art come to renew thy Covenant with thy God; bee carefull on thy part to renew the condition of it, thy faith and repentance, whereby alone thou art interested in all the promises of grace of glory, life and salvation made in Christ. Thou art come to have thy pardon sealed and renewed after thou hast often and grievously renewed thy finnes. O comethen with all humility in the sight and sense of thy manifold transgressions, and in feare and reverence of that glorious Majesty whom thou hast offended, and now is ready to assure thee of their forgivenesse.

Come also with all cheerefulnesse and joy as a malefactor commeth to receive his pardon.

Finally,



Finally come with a full purpose and resolution, no more to offend thy good God by thy sins, seeing thy surety and Saviour hath procured thy pardon at so deare a purchase.

Thou art here invited as a guest to the Lords Table, to bee feasted not with ordinary cheere, but with spirituall delicacies, with the bread of life which came down from heaven, the precious body and blood of Christ thy Saviour, of which whosoever eateth and drinketh shall live for ever. Come then (O my soule) as becometh such a guest, to such a feast, in such a presence: not in the filthy ragges of thy corruptions, but adorned with the glorious robes of thy Saviours righteousness, put on by faith, and with the beautifull Ornaments of those spirituall graces which are necessarily required of all that will come as worthy guests to this Table. Come not hither with a cloyed appetite or full stomach, replenished with a windy opinion of any selfe-sufficiency, but with hungry and thirsting desires (in the sight and sense of thine own emptinesse) after this spirituall food Christ Jesus and his righteousness, and like a man almost pined with hunger, esteem and prize him above all the world. Let nothing satisfie thee till thou hast fed on him, account all things else as drosse and dung, yea, losse in comparison of him. Cheere up thy heart with these heavenly viands, and feed with all joy and delight, with all love and thankfulness, upon these divine dainties, which thy God in his mercy and bounty hath provided for thee.

*When*

*When wee see the outward elements of bread and wine consecrated and set apart from a common to an holy use; thus meditate.*

**T**Hou wast (O my soule) by nature dead in trespasses and finnes, and the childe of wrath as well as others; not onely a stranger to God and his Covenant, but also an enemy. But thy gracious God out of his boundlesse and endlesse love, in his eternall decree appointed and set apart, and in fulnesse of time hath sent into the world, his onely and dearly beloved Sonne, to take our nature upon him, that being God and man, hee might in both natures perfect that great work of our redemption, and become an All-sufficient Mediatour to reconcile us unto his Father, and make our peace. Beethankfull then (O my Soule) unto God the Father, for giving unto thee his Son, his chiefest joy and jewell, and unto Christ thy Saviour, who hath humbled himselfe, being equall with his Father, to take upon him thy nature, and therein to suffer the bitter death of the Crosse, for the satisfying his Fathers justice, and appeasing his wrath, justly incensed against thee for thy finnes. Receive him given thee of God, as thy Saviour and Mediatour, embrace and apply him to thy selfe by a lively faith, and rest upon him onely and wholly for thy justification and salvation, seeing there is no other name under heaven whereby thou canst be saved, but by his alone. Eph. 2.1.3  
Col. 1.21.  
Act. 4.12.

Consider (O my Soule) that this thy Saviour

viour hath perfected the function of his Mediatourship in a threefold office.

First, as a Prophet, by revealing unto thee his Father, and his heavenly will.

Secondly, as a Priest, to offer himselfe an all-sufficient satisfaction and propitiatory sacrifice for thy sins, and to make, at Gods right hand, intercession for thee.

Thirdly, as a King, to rule and govern thee, to protect and defend thee, to preserve and provide all things necessary for life and godlinesse, for thy being and well-being. Let him therefore bee thine onely teacher, and receive no other doctrine but that which proceedeth out of his mouth. Acknowledge no other Priest, and rest onely upon his propitiatory sacrifice, and all-sufficient satisfaction, and in all thy suites and wants make him thine intercessour, who is able perfectly to save all those that come unto God by him, seeing hee ever liveth to make intercession for them. Receive him as thy King by submitting thy selfe to bee ruled by his Laws, and by the Scepter of his Word and holy Spirit. Cast thy selfe upon him for thy preservation, and trust in him for the provision of all spirituall and temporall blessings. And seeing thou livest among many and mighty enemies, which continually make warre against thee, andyme at nothing more then thy destruction, releye thy selfe wholly in the sight and sense of thine own weaknesse, upon the power and assistance of Christ Jesus, thy King, who can easily protect thee against all their malice and fury, and give thee victory in the day of battaile.

Heb. 7. 25.

Yea,

Yea not onely acknowledge and receive him as thy mediator in all these Offices (O my soul) but praise and magnifie him for all the benefits which in add by them he hath conferred on thee. Praise him because as a Prophet he hath instructed thee; as a Priest hath reconciled thee to God his Father; as a King hath protected and preserved thee; and therefore in lew of thankfulness consecrate thy self wholly to his service; and submit thy self in all things, to be ruled by the Scepter of his Word and holy Spirit.

*When we see one and the same bread consisting of many Graines of Corn, and the Wine consisting of many Grapes, thus Meditate,*

**B**Ehold here (O my soul) a notable resemblance of thine Union with Christ, and thy Communion with the rest of the faithfull, whereof it is that the Action of celebrating this holy Feast is rightly and fitly called a Communion. For as this bread is composed and made of many graines of Corn, and this Wine of many Grapes, and yet all make but one and the same Bread and Wine: so all the faithfull, though many, are united by faith unto Christ, and in him one with another, and so become one mysticall body (and as the Apostle termeth it one Christ) whereof he is the head, and they the members. Be ravisht therefore (O my soul) with this wonder of thy Saviours incomprehensible love;

1 Cor. 10.  
17.

1 Cor. 12.  
12.

T

let

Let the bright beames thereof, warme thy cold affections, and rouse up thy spirit to all expressions of unsained thankfulness, for this matchlesse match. In that he who is infinitely rich, as being the Lord and chief owner of heaven and earth, hath vouchsafed to Espouse thee unto himself; who wast a miserable begger, poor and naked, and by this Union enriched thee, yea himself became poor to make thee rich. He that is the suprem Lord and King of Kings, hath made choice of thee to communicate with him in the neereſt Union, who wert in thy birth,

Ezek. 16.1

base and contemptible, having an *Amorito* to thy Father, and a *Hittite* to thy mother, and which is worse, wast born a slave of sin and Satan; and hereby advanced thee to the highest honour and dignity, as being made hereby a child of God and heir of heaven. He that is most beautifull, pure, and undefiled, hath made thee one with him who wast most deformed and full of all pollutions, and hath hereby made thee comely through his beauty, and clean through his purity. Finally, he that is co-essentiall and co-equall with his Father, hath united thee unto himself as a member of his body, and so made thee partaker of the divine Nature, who wast naturally a child of wrath and limbe of the devill.

Ezek. 16.

14

Joh. 17.21.

Let the consideration also of this blessed Union comfort thy heart, and strengthen thy faith (O my soul) in thy assured freedome from all evill, and fruition of all good. For being a lively member of this mysticall body, whereof thy Saviour Christ is the head, thou must needs fare



as he fareth, live the life that he liveth, without any fear of death or damnation. And though thou art dead in thy self, yet he will quicken thee with the influences of his grace and holy Spirit, and give unto thee all Spirituall motion in all holy and righteous duties. And being thy head he will provide for thee, and mightily protect thee against all his and thine enemies, neither will he ever suffer any living member of his body to be plucked from him with any violence, or the power of the world, hell, or devils, seeing all power is committed unto him; and there is no head that can willingly lose a member, and so receive a maime. Rom. 8.1.

Again, let this Union be a strong motive to make thee possesse thy self in all holinesse and honour, and being advanced to this high dignity, to walk worthy of it, and conforme thy self unto thy head in all his excellencies and perfections: And seeing thy head is holy, be thou holy also; yea seeing thou art unholy in thy self, deck thy self with his holinesse and righteousness; make him and all his thine own, by putting him on by lively faith, that thou mayst become comely in the perfections of his beauty; wise, in his Wisdom; rich, in his riches; and in all things like unto him: yea labour also to have inherent righteousness begun and perfected in thee by his grace and holy Spirit, that so thou mayest think as he thinketh, speak as he speaketh, and walk before him unblameably in all holinesse of conversation. Rom. 13.14.

Finally, seeing all the members that are United with Christ our head, have also communion one

with another, labour in all things (O my soul) to demean thy self in all duties of love towards all thy fellow members, who are united together with thee in the Communion of this body, as it becommeth a true and lively member of the body of Christ. Give unto those that want, comfort the distressed, support the weak, and forgive all those who have offended thee, as Christ thy head hath forgiven thee: seeing it is a thing monstrous for one member to maligne or hate another, or being hurt by its fellow to seek revenge.

*When we see on the Lords Table not Bread or Wine alone, but both provided as the Sacrament of Christs body, thus Meditate.*

Psal. 104.  
14.

SEE (O my Soul) the bounty of thy good God, in furnishing of this spirituall Feast, and providing all things fitting for thy nourishment, respecting both thy necessity and delight. Here is bread the staffe of nourishment to strengthen thy heart, and wine to make it cheerfull and glad; under that all meats in the Scriptures are comprehended; yea all things necessary for the preservation and comfort of our lives, for our being and well-being; under this all drinks which, by refreshing and chearing the Spirits, do fill our hearts with joy and gladnesse. So that here is represented and offered unto thee in Christ thy Saviour, a full meal and Royall Feast of

of all good things : yea in him thou hast not food  
onely, but an all-sufficiency of blessings, spiritual,  
temporall, and eternall. For seeing the fulnesse  
of the God-head dwelleth in him bodily, how  
shall not they enjoy all things that enjoy him, he  
dwelling in them, and they in him ? He is (O  
my soul ) that tree of life whose fruit and leaves  
are good both for meat and medicine. His body  
and blood are effectually, being applyed by faith  
to quicken and nourish in thee all spirituall gra-  
ces, and also to purge away, kill, and mortifie all  
thy corruptions and sinfull lusts. He is made  
unto thee of his Father and holy Spirit all things  
Wisdom, Righteousnesse, Sanctification, and  
Redemption. His body and blood, his righteous-  
nesse and merits ; death and obedience, are spiri-  
tuall food to feed thee, a rich robe to cloath thee,  
invaluable treasures to enrich thee, and Armour  
of proof to protect and defend thee against the  
malice and might of all thy enemies. Hate there-  
fore (O my soul ) that dry and devillish doctrine  
of the man of sin, who maketh his guests to  
Feast without wine, and so robbeth them, like a  
false Steward, of half their due which God al-  
loweth them ; laying Sacrilegious hands upon  
his holy Ordinances, and spoyling his people of  
half their cheer and provision, and their hearts  
of all that joy and comfort which they might  
have in whole Christ, and in that fulnesse which  
is in him, And praise the Lord who hath delive-  
red thee from the tyranny of Antichrist, who  
starveth the souls of those that are under him,  
by with-holding from them their spirituall nou-  
rishment, feeding them with shews onely with-

Col. 2. 9.

Apoc. 22. 2.

1 Cor. 1.  
30.

out substance, and converting this holy Supper of the Lord into an Idolatrous and sacrilegious Masse. And seeing thy Saviour bountifully provideth for thee fulnes of spirituall food in him, & will have nothing wanting at his Table which is fit, either for thy profit or delight, come not to this holy Feast with a full stomack or cloyed appetite, but with hungrier and thirsting desires after these Spirituall delicacies of Christs precious body and blood; yea enlarge thy stomack and provoke thy appetite by the sense and feeling of thine own emptinesse, seeing the Lord of this Feast, filleth the hungry with good things, but sendeth the rich and full empty away.

Luk. 1. 53.

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*When we see the Bread broken and the Wine poured out, thus Meditate.*

Gal. 3. 1.

**B**Ehold here ( O my soul ) thy Saviour crucified before thine eyes, and a lively representation of his death and sufferings, to put thee in remembrance of him untill he come. For as thou seest this Bread broken and this Wine poured out; so was his blessed and innocent body broken upon the crosse, and his pure soul with the sorrows of death; and so was his precious blood shed, that he might become spirituall food to nourish thee, unto everlasting life. Bread and Wine have a nourishing vertue in them, but not to nourish thee unlesse they be fitted for thy use. It is not bread in the whole loafe, nor wine in caske

caske or flaggon, that are profitable for thy nourishment, unlesse the one be cut and broken in peeces, and the other drawn out and poured into the cup: neither could this bread of life the body of Christ, unlesse crucified, have nourished thee, nor this wine and water of life have quenched thy thirst, unlesse it had been poured out and shed for thy sins. Thou hadst sinned and thy Saviour must suffer; thou hadst deserved death, and he must dye for thee, if he would give thee life. Thou hadst sinned, and this innocent lamb must be sacrificed, thou hadst offended against Gods Justice, and he must satisfie it by undergoing thy punishment and paying thy debt. Thou hadst provoked his wrath and drawn upon thee his curse, and thy Saviour hath appealed it by bearing it himself, and by dying a cursed death did take the curse from thee, and nailed it to his crosse. Thou by thy sins hadst made thy self the slave of Sathan, and couldest not be redeemed out of this bitter bondage, unlesse thy Saviour had offered himself for thee, to his Father, as the price of thy Redemption. See then and Remember (O my soul) what thy deere Redeemer hath done and suffered for thee in his life and death. He humbled himself in taking upon him thy nature, he hath born all thy sorrows and infirmities, and was tempted in all things like unto thee, sin onely excepted. He was afflicted and persecuted, slandered and reviled, reproached and blasphemed. He was betrayed by his own Apostle, apprehended by the hands of sinners, haled as a malefactor to the seat of judgement, falsely accused, unjustly condemned, blind-folded and

Phil. 2. 6.  
8.

Esa. 53. 5.

Heb. 4. 15.



buffetted, rayled at, and spitted on; mocked and derided; cloathed with purple, and crowned with thornes, scourged and crucified, and so dyed the death; even the bitter, shamefull, and cursed death of the crosse; bearing also in his soul the heavie weight of his Fathers displeasure, more bitter than all the rest, which made him to sweat water and blood, and cry out upon the crosse, *My God, my God, why hast thou forsaken me?* All these and many other intollerable torments (*O my soul*) hath thy dear Saviour suffered, that he might work that great work of thy Redemption, the which thy sins principally have inflicted on him, as being his chiefest enemies. It was thy sins that betrayed him into the hands of Judas, before he could betray him into the hands of those that sought his life. It was they (*O my sinfull soul*) which were the chief actors in this fearfull Tragedie, and all others but their instruments. It was they which with the Priests and Scribes accused him, by Pilate condemned him, by the Souldiers scourged, crucified and killed him. They, they (*O my soul*) were the thorns that pricked his blessed head, the whips that lashed his innocent body, the nails that fastned his hands and feet to the ignominious Crosse, and the Spear which pierced his side and heart, that blood and water might issue out of this pure Fountain, for thy Redemption, and their absolution; and to purge thee from all thy iniquities, both in respect of their guilt, punishment, and corruption. Look upon him therefore (*O guilty soul*) whom thou hast pierced, and mourn over him, as a man mourneth for the death of his first-

Luke 22.  
44.

Matth. 27.  
46.

Joh. 19. 34  
1 Joh. 5. 6.

Zach. 12.  
10.

*first-born or only son*, because thou hast killed him, that came to save thee, and hast caused the Lord of Life to be put to an ignominious and cursed death. Spend thy sighs over his breathlesse Body, and fill his wounds and empty veins with thy tears of unfeigned Repentance. Let thine head be a fountain of water; as his heart and side, his hands and feet, were fountains of blood; and be not sparing to shed tears over him, who hath so bountifully poured out his blood for thee. Spend not thy zeal and holy anger in inveighing against *Judas*, the Priests and Pharisees, the Jews, *Pilate* and his mercilesse Souldiers; but convert all thy rage and revenge against thine own sins, which betrayed him into their hands, and were the chief causes of all his sufferings. Give them deadly wounds, which have wounded thy Saviour; let their life go for his: and crucifie and kill them, which have crucified and killed him; make here a Covenant with thy God, that thou wilt for the time to come break off thy sins by Repentance, and that thou wilt forsake them all, even those which have been in time past thy beloved sins, and dearest darlings: And resolve with thy self, that no baits of worldly vanities, honours, riches or pleasures, shall allure thee to commit the least sins, seeing thou wast redeemed from them at so dear a Purchase, even the precious Price of thy Saviours Blood. And being freed from sin, become now his servant that hath redeemed thee, and serve him in holinesse and righteousness all the days of thy life. He hath bought thee with a Price, and thou art not thine own, but his that redeemed thee, and there-

Luk. i. 74.

therefore glorifie him in thy body and in thy Spirit, seeing they are his, who will glorifie them that have glorified him.

1 Cor. 6. 20

Remember also the death and sufferings of thy Saviour, not onely for the encreasing of thy Repentance, but also for the strengthening of thy Faith; seeing whatsoever he hath suffered, he hath suffered it as thy Surety, in thy stead, and for thy sake, that thou, by him, mayest be delivered from it. He hath satisfied Gods Justice, by paying thy debt, and offering himself an All-sufficient Sacrifice for sin; and therefore it can have no action against thee for that debt which is already payed. He hath appeased his fierce wrath, by offering himself as a Propitiatory-Sacrifice for thy sins, and therefore the scorching heat thereof cannot hurt thee. He hath fulfilled the Law in thy stead, and hath born the Curse and Malediction thereof upon his Crosse, to free thee from the rigorous obedience which it exacted, and from the curse and punishment which it threatned. His Blood hath washed thee from all thy sins, both in respect of their guilt and punishment, so as they shall never be imputed unto thee, either in this world, or the world to come. By his death, he hath overcome him that had the power of death, and hath freed thee out of his bondage; so as now he hath no power over thee. He hath also thereby pulled out the sting of death, and made it harmlesse, and destroyed the power of hell and the grave; and having led captivity captive, he hath made way also for thy victory and triumph: so as thou mayest now say, with the Apostle: *O death,*

Gal. 3. 13.

Heb. 2. 14.

*where*

where is thy sting? O grave, where is thy victory? Finally, he died, to preserve thee from everlasting death of body and soul; and now there is no condemnation unto thee who art in Christ, not walking after the flesh, but after the spirit. Be strong therefore in faith (O my soul) seeing thy Saviour, by his death, hath overcome and triumphed over all thy enemies. Say courageously, with his Apostle; *Who shall lay any thing to my charge, being one of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, and maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or the sword, &c.* Nay, in all these things we are more then conquerours, through him that hath loved us. For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Jesus Christ our Lord.

1 Cor. 15.

55.  
Rom. 8. 1.

Rom. 8. 33  
to 39.

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*When the Minister offereth and giveth unto us the outward elements of Bread and Wine, and we receive and feed upon them; we are thus to meditate.*

**I**N the very action of the Ministers offering and giving the Bread and Wine, perform a spiritual

tuall and inward action of faith answerable thereunto. And say in thine heart, I do verily and assuredly believe, that as the Minister doth now offer and give unto me this bread; so doth God as certainly offer and give unto me the blessed Body of Christ for Spirituall meat: and as he doth give unto me this cup and wine; so doth God give unto me the precious Blood of his Son for Spirituall drink, to nourish me unto everlasting life. And with this Body and Blood, he doth communicate unto me all the benefits of his righteousness and obedience, death and passion, for my justification, sanctification, and salvation. And so in the very action of thy receiving of the bread and eating it, and the wine and drinking of it, perform an inward & spirituall action of Faith answerable unto this outward action; and say in thy heart, As I do by my bodily hand and mouth receive, eat, drink, and feed upon these outward elements of bread and wine; so do I as assuredly, by the hand and mouth of Faith, receive and spiritually eat, drink and feed upon the blessed Body and Blood of Christ my Saviour, for the nourishment of my soul and body unto life eternall: and with him also, receive and apply unto my self all his benefits, as of right belonging unto me, by Gods free and gracious gift. And then further meditate: O the riches of Gods bounty, and the infiniteness of his incomprehensible love, who hath provided a Feast of such divine delicacies, invited me unto it, and made me partaker of it! He hath given unto me sinfull and unworthy wretch, his onely begotten and dearly beloved Son,



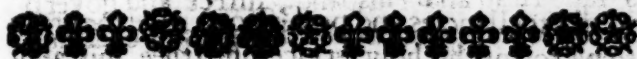
Son, to work that great Work of my Redemption and Salvation : and when I was a stranger and enemy, dead in trespasses and sins, and the childe of wrath as well as others, he hath, of his meer grace, given his Sonne to die for me, that, by his death, he might restore me out of this state of deepest misery, to the highest pitch of joy and happinesse. He hath freely given him unto me for food to feed me, for clothing to cover and adorn me, for a physician to cure me of all my spirituall diseases ; for Prophet to instruct me, for a Priest to offer up himself a propitiatory-Sacrifice for my sins, and to make intercession for me ; for a King to rule and govern, protect and defend me ; for a Suretie to satisfie for all my debts, and for a Saviour to deliver me out of the hands of all my spirituall enemies. And as he hath given him unto me as my Saviour and Redeemer, so he hath given me to him, to be saved by him. Him to me, that he might become my Husband and Head ; and me to him, that I may be his Spouse, and a true member of his Body. So that, by vertue of this free gift, my Beloved is become mine, and I his ; and by vertue of this union, I have just title and right both to him and all his benefits. As therefore God hath freely given him, so do thou (O my soul) thankfully receive him, by the hand of Faith. Doubt not to receive him (though the greatest gift that was ever given) seeing God is pleased in his bounty to bestow him, upon no other condition but thy thankfull receiving. He is not a purchase, but a gift ; and what is freer then that ? yea, he is such a gift, as is able, in thy greatest unworthinesse,

Cant. 6.3.

worthinesse, to make thee worthy of him. Thou art lost in thy self, but he can save thee ; thou art beggerly, but he can enrich thee ; thou naked, but he can clothe thee ; thou sick, but he can cure thee ; thou deformed, but he can beautifie thee ; thou dead, but he can revive thee ; thou sinfull and wicked, but he, by justifying and sanctifying thee, can make thee righteous and holy. Fear not then to take that which God willingly and freely giveth ; let not thine unworthinesse discourage thee to receive him, seeing thy very receiving him will make thee worthy of him. And having made him thine own, (O my soul) make thy self wholly his ; consecrate thy whole man to his service that hath redeemed thee ; let him, as thine Head and Husband, direct and govern thee in all things, in all thy thoughts, words and works ; and carry thy self, in all thy ways, holily and unblamably, as it becometh the spouse and member of Christ, which is knit unto him in such an holy and happie union. Especially, let thy heart be enlarged and filled with all thankfulness, and thy mouth with praise and thanksgiving, for all the goodnesse he hath done unto thee. Praise him in all his excellencies and perfections, and for all his benefits bestowed upon thee : chiefly, for that incomparable Pledge of his love, in giving his dear and onely Son to the death, for thy Redemption ; for the Covenant of grace made in him, wherein he hath promised the pardon of thy sins and the salvation of thy soul, his grace in this life, and glory in the life to come, upon the alone condition of a lively Faith, bringing forth fruits of unfeigned Repentance,

For

For annexing the Seals to this Covenant, Baptism and the Lords Supper, for the better confirming of thy Faith in the assurance of his promises. Praise and magnifie his holy Name, for inviting thee this day as a guest to his Table, and feeding thee with the divine delicates of his Sons precious Body and Blood, of which whosoever eateth and drinketh, shall live for ever. *Joh. 6. 51.*  
*O praise thy God in his Sanctuary, praise him in the firmament of his power; praise him in his mighty acts, praise him according to his excellent greatness. Psal. 150. 1, 2.*  
*Praise the Lord, O ye his Angels and Saints, ye all his Works in all places of his Dominion. Psal. 203. 1, 20.*  
*Praise the Lord, O my soul, and all that is within me blesse his holy Name. Amen, Amen.*



*Short Prayers and Meditations which may be used when we come to the Lords Table.*

**O** Lord my God, who art in thy self infinite in all goodnesse, and most gracious to all that seek thee in thy holy Ordinances with sincere and upright hearts; who performest all thy Promises, and keepst Covenant for ever with all those that fear and serve thee. I humbly acknowledge that I am utterly unworthy to approach into thy glorious presence, who art full of Majestie; that even thy holy Angels do cover their faces when thou appearest. Yet seeing thou of thy meer grace hast invited me this day to come as a guest to thy Table; I beseech thee (good Lord) to assist me with thy

thy grace and holy Spirit, that I may come prepared, as becometh such a presence at such a Banquet. Unclothe me (dear God) of all the polluted rags of my sinfull corruptions, and adorne me with the Wedding-garment, put on by a lively Faith, even the rich Robe of Christs Righteousnesse, and with all sanctifying and saving graces which are required in all those who will come as worthy guests to this holy Table. Especially work in me a hunger and thirst after this Spirituall food, and being humbled in the sight and sense of my own emptinesse, let me earnestly desire above all things to be made partaker of this bread of life which came down from heaven, of which whosoever eateth shall live for ever. And seeing thou art an holy Spirit infinite in all excellencies and perfections, give me grace to performe this holy service unto thee, suitably and agreeably to thine own nature, not in a cold and formall manner with the outward man alone, but also with heart and soul, in Spirit and Truth.

*When we see the Bread and Wine set on the Table and consecrated from a common to an holy Use, thus pray.*

**O** Lord my God, thou in thine infinite mercy and love hast sent thine only and dear Son into the world to redeem me out of all my misery, when as I was dead in trespasses and sins, and the child of wrath) as well as others.

And

And when I was not onely a stranger but also an enemy, thou hast given him to be my Mediatour by whom I might be reconciled unto thee. The which great work he hath accomplished in his threefold Office, as being a Prophet who hath revealed thy will unto me; a Priest to offer himself an all-sufficient sacrifice for sin, and for satisfying of thy justice and appeasing of thy wrath, and to make intercession for me at thy right hand; and a King to rule and govern me, preserve and protect me from all mine enemies. O Lord thy holy Name be blessed and praised for this inestimable gift of thy Son. Let me (O Lord) receive him by a lively faith, and rest wholly upon him as an all-sufficient Mediatour. Let me acknowledge him mine onely Prophet to teach me, receiving his Doctrine as the onely truth, and rejecting all other which dissenteth from it, mine onely Priest resting upon his all-sufficient sacrifice once offered for sin to satisfie thy justice; and upon his intercession onely, seeing there is no other mediatour in heaven or earth but he alone. Finally, let me acknowledge him as mine onely King for preservation and protection, and in all things submit my self to be directed, ruled and governed by the Scepter of his Word and holy Spirit, not suffering sin or Sathan to raige in me as in time past, seeing Christ my King hath redeemed me out of their thralldome to do him service.



*When we see one Bread of many graines, and one Wine of many Grapes, lift up thy heart and pray.*

**H**Oly Father, thou doest in the outward Elements represent unto me the union which I have with Christ my head, and my Communion with the Saints the lively members of his blessed body. Lord, in this holy Feast, seal and confirme more and more this happy union with my dearest Head, and by vertue thereof derive unto me from him, whatsoever is needfull for my soul and body. Justifie me by his righteousness applyed by faith, enrich me with his riches, beautifie me with his comeliness, and adorn me with his innocency, merits, and obedience, that he may present me unto himself a glorious Spouse without spot or wrinkle, holy & without blemish: derive also unto me from his fulnesse, the lively influences of all spirituall graces; revive my deadnesse, rouze up my dulnesse, and quicken me with his life, that I may live no longer unto my self, but unto him, being able and active to serve him in the duties of holiness and righteousness all the dayes of my life. And let me (Lord) have a lively feeling and assurance that I am knit to Christ as a true member of his body, by finding in me a kindly affection and disposition to all my fellow members. Let me sincerely love them in and for him, and approve it to men and mine own conscience in the works of mercy and Christian Charity, both  
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by giving to all that want according to their necessity and my ability, and forgiving those that have offended me, as thou for Christs sake hast forgiven me.

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*When we see both Bread and Wine on the Table, thus pray.*

**O** How bountifull art thou, the rich fountain of all goodnesse, in feasting thy guests which thou invitest to thy Table. Thou providest for them the bread and water of life, to satisfie their spirituall hunger, and to quench their thirst. Bread to strengthen their heart, and wine to make it glad: yea under these outward signes is represented and offered unto us fulnesse of spirituall food, both for our necessary nourishment and also for our comfort and delight. Fit me O Lord for such a liberall Feast: Inlarge my desires, sharpen mine appetite, that I may hunger and thirst after Christ and his righteousness, and feed upon his precious body and blood by a lively faith, that so being applyed unto me, and becoming mine own, he may be made unto me Wisdome, Righteousnesse, Sanctification and Redemption.

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*When the Bread is broken and the Wine poured out, lift up thy heart and pray.*

**T**Hus (O my Lord) was the blessed body of thy dear Son crucified, and his precious blood

blood shed for my sins, that he might satisfie thy justice by his All-sufficient Sacrifice, and appease thy wrath by this propitiation and price of Redemption once offered upon the Crosse. O how infinite was their guilt and how fearfull their punishment, which nothing could expiate or wash away, but the blood of this innocent Lamb, who being God and man, gave infinite vertue and value to his sufferings ! They, they, O my God, were the chiefe causes of all his torments in Soul and body, *Judas* in betraying him, the Priests and Scribes in accusing him, *Pilate* in condemning him, and the Souldiers in scourging and crucifying him, were but their Instruments to execute that which they had imposed. O Lord, smite my hard heart with unfeigned sorrow and bitter griefe, in that by my sins I have crucified the Lord of life, and wounded him to the very death that came to give me life. Let me look upon him whom I have pierced, and mourn over him, as one mourneth over his onely son. Let me mortally hate my sins which have offered such outrageous violence to my blessed Saviour, and in utter detestation leave and forsake them for the time to come. Let me stop my eares against all bewitching charmes of hellish temptations which move me to sin, and turn away mine eyes and heart from all alluring baits of worldly vanities inticing unto it, seeing such a price was given to redeem me from them, as was of more worth and excellency than a thousand worlds. And do not onely hereby (dear God) work my heart to unfeigned Repentance, but also strengthen my faith in the assurance of thy love  
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and gracious promises made in Christ, seeing thou canst deny me nothing that is good, who hast vouchsafed to give me thy chiefest Jewell, And whensoever it is assaulted with doubting and infidelity, through the cunning and malicious tentations of my Spirituall enemies, let it recover strength and comfort by looking upon my blessed Saviour, who hath satisfied thy justice, appeased thy wrath, and vanquished and victoriously triumphed over all the enemies of my salvation. Finally, holy Father, let my heart be ever filled with thankfulness, and my mouth with thanksgivings unto thee, praising and magnifying thee, as for all thy benefits, so especial for thine inestimable love, in giving thy Son; and my dear Saviour, for giving himself to do and suffer so much for me, that he might perfect the work of my Redemption.

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*When the Minister cometh to administer the Sacrament unto us, let us lift up our hearts and pray thus.*

**O** My Lord God, assist me with thy grace and holy Spirit in this action, that I may by a lively Faith receive thankfully, that which in thy rich bounty thou givest freely. Let me not, Lord, rest in the outward elements and actions, but raise up my heart and soul in divine meditations, that I may with the eye of faith look to the spirituall graces thereby signified, and may rightly discern my Saviours Body and Blood from these

outward Signes, and feed upon them by a lively Faith, for my Spirituall nourishment unto life eternall.

*And when the Minister offereth the Bread and Wine, think of Gods Spirituall action answering thereunto, and say :*

**L**ord, I verily believe, that as thy Minister doth here offer and give unto me this bread ; so thou doest as certainly offer and give unto me the blessed Body of Christ, for Spirituall meat : and as he doth give unto me this cup and wine ; so thou my God doest give unto me the precious Blood of thy dear Son for Spirituall drink, to nourish me unto everlasting life : and with this Body and Blood, doest communicate unto me all the benefits of his righteousness and obedience, death and passion, for my justification, sanctification, and salvation.

*And in the action of thy receiving the Bread and Wine, perform an inward and Spirituall action of Faith answering thereunto, and say :*

**A**S I do (O Lord) by my bodily hand and mouth receive, eat, drink and feed upon the outward elements of bread and wine ; so do I assuredly, by the hand and mouth of Faith, receive and Spiritually eat, drink, and feed upon the blessed Body and Blood of Christ my Saviour, for the nourishment of my soul and body unto life eternall. And with him also I do receive and apply unto my self all his benefits, as of right belong-



belonging unto me, by thy free and gracious gift. And then lift up thy heart and pray.

O Lord my God, most glorious and most gracious, infinite in all goodnesse, bounty and love, I thine unworthy servant do here render unto thee all possible thanks and praise for all thy mercies and favours vouchsafed unto me ; but above all, for thine everlasting and undeserved love, and that inestimable pledge thereof, thy dear and only Son, whom thou hast given to the death for my Redemption. For the Covenant of grace made in him, wherein thou hast promised that thou wilt be my God, and I shall be thy servant ; thou my Father, and I thy childe ; that thou wilt give me the pardon of my sins, and the salvation of my soul ; grace in this life, and glory and happiness in the life to come, upon the alone condition of faith and Repentance. And for the confirming this my Faith, by annexing unto the Covenant thy Seals, the Sacraments. Lord, I praise thy holy Name for renewing this thy Covenant with me this day, and for the confirming of my Faith in the assurance of all thy gracious promises, and sealing it unto me by this Sacrament of the Body and Blood of Christ. Praised and magnified be thy holy Name for all these thy benefits which out of thy meer love thou hast vouchsafed unto me. Lord enlarge my heart with thankfulness, and enflame it with thy love, and give me grace to expresse both in all holy obedience to thy will. And now Lord, as thou art true in all thy promises, and in keeping covenant with all thy servants ; so enable me by thy Spirit, that I may keep covenant with thee, laying fast hold on  
all

all thy promises by a lively Faith, and bringing forth the fruits thereof in hearty and unfained Repentance. Strengthen me, O Lord, that I may perform all my vows and promises made unto thee before I approached to thy Table. Let me finde and feel the fruit and benefit of the receiving this holy Sacrament, in mine own heart and soul, by having all thy sanctifying and saving graces strengthened and encreased in me, and my union with Christ my Head confirmed, that I may receive from him a large influence of his Spirit, which may quicken me unto newnesse of life, and enable me more and more to the performance of all the duties of a godly and Christian conversation, whereby I may glorifie thy holy Name, and make mine own calling and election sure, through Jesus Christ my Lord and onely Saviour: To whom, with thee and thy holy Spirit, I render and ascribe all glory and praise, thanksgiving and obedience, now  
and for evermore. *Amen.*

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